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#### NOTES BY THE WAY.

In the "Church Family Newspaper" of the 21st ult. appears an article by Sir William F. Barrett entitled "The Unseen Universe." He writes with approval of the preceding article by the Rev. R. J. Campbell referred to in LIGHT of the 29th ult. (p. 411). Sir William alludes to the labours of the S.P.R. as being marked "by an honesty and care that none can dispute, and a wisdom that grows by experience," and deplores the fact that there are

not a few, both in the scientific and in the religious world, who pour scorn and condemnation on those seekers after truth whose only motive and reward is to win knowledge, the result of which would free mankind from the blighting and souldestroying grip of a German materialistic philosophy. it is the paramount duty, both of science and religion, to lead the way in the fearless pursuit of truth, and show us either that the particular quest is vain and profitless, or, if it be hopeful, point out whatever dangers and illusions may beset unwary. An indiscriminate condemnation by the educated, and wonder-loving credulity by the ignorant, are the two most dangerous elements with which we are confronted in this obscure and difficult inquiry.

We are glad to note that Sir William refutes the calumny that Spiritualists are either knaves or fools, or at best a feeble-minded, godless company; he remarks:

Spiritualists, who number many thousands, chiefly among our humbler fellow-citizens, are, as I know personally, more earnest, devout and reverent in their religious services than perhaps the majority of church-goers.

Part of the article under notice is devoted to a rebuke of Dr. G. N. W. Thomas, who appears to belong to that numerous order which are ready to judge a matter before hearing it. There are some remarks on the early Church councils which began by condemning Spiritualism as the work of the devil, although afterwards (900 A.D.) the Church denounced it as mere illusion and imposture. The question whether Spiritualism is a religion, Sir William naturally answers with an emphatic negative; but he points out that for "the agnostic and the troubled spirit, Spiritualism removes one of the great sources of doubt and despairthat our conscious life begins and ends with our bodily existence." Having uttered a warning on the dangers of the subject-a question, by the way, which may easily be exaggerated-the famous scientist passes on to the subject of telepathy, and writes:

While there is undeniable evidence that telepathy exists not only between the living, but occasionally between the dis-carnate and ourselves, it is so mingled with the subconscious thoughts and prepossessions of the percipient that the interpretation of automatic messages which come through this means is a matter of doubt and difficulty.

Sir William handles ably and well this discussion of a difficult subject in a difficult atmosphere. As regards telepathy, we only wish that this were the only matter clouded by "subconscious thoughts and prepossessions." Our own experience is that these things obscure the clear perception of most new subjects for the majority of minds. The expositions of these should be strong, lucid, bold and, above all, honest. We far prefer the virile and whole souled condemnations of sturdy, if misinformed, opponents to the timid, vacillating utterances of anamic minds which damn us with faint praise, and are "neither hot nor cold," but merely "lukewarm"-pillars of the church of the Laodiceans.

Sir William Barrett, it will be noticed, makes a point of the fact that Spiritualism (or Spiritism, as he would prefer to call it) has within it the possibility of freeing mankind from the "blighting and soul-destroying grip of German materialistic philosophy," and in doing so he is amply justified by the facts. We are very weary of the Devil argument. It is irresistibly suggestive of infantile babblings about bogies. But if a devil-inspired science and philosophy is to rid us of a soul-destroying materialism, then indeed we have the spectacle of Satan casting out Satan. Certainly the best argument on the subject is that of Colonel Baddeley in his letter on "Theological Objections" last week. As he points out, rank materialism has been rampant in the civilised world with Germany as its centre or hot-bed, and the "devils" had only to abstain from giving any evidence whatever of the existence of an unseen world and the world would "go fast enough the way devils presumably would wish it to go." This is an excellent point, although we have sometimes wondered whether amongst free and intelligent minds having no fear of Bishops or Presbyteries the matter was quite worth discussing at all. If ever there was a time when the world wanted virile and valiant counsels of courage and commonsense, rather than the mewlings and pulings of invertebrates and degenerates, it is now. There are sufficient "devils" and "snares," "pitfalls" and "insidious devices" of all kinds in this present world. The same faith and manliness which protect us from these will protect us from all others. Our faith is in an intelligently ordered and Divinely governed Universe. We do not expect the materialist to share that faith, but somehow we feel that we have a right to look for it in the churches. And we feel, too, that it is time for them to "put away childish things."

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While there is undeniable evidence that telepathy exists not only between the living, but occasionally between the discarnate and ourselves, it is so mingled with the subconscious thoughts and prepossessions of the percipient that the interpretation of automatic messages which come through this means is a matter of doubt and difficulty.

Sir William handles ably and well this discussion of a difficult subject in a difficult atmosphere. As regards telepathy, we only wish that this were the only matter clouded by "subconscious thoughts and prepossessions." Our own experience is that these things obscure the clear perception of most new subjects for the majority of minds. The expositions of these should be strong, lucid, bold and, above all, honest. We far prefer the virile and whole souled condemnations of sturdy, if misinformed, opponents to the timid, vacillating utterances of anemic minds which damn us with faint praise, and are "neither hot nor cold," but merely "lukewarm"-pillars of the church of the Laodiceans.

Sir William Barrett, it will be noticed, makes a point of the fact that Spiritualism (or Spiritism, as he would prefer to call it) has within it the possibility of freeing mankind from the "blighting and soul-destroying grip of German materialistic philosophy," and in doing so he is amply justified by the facts. We are very weary of the Devil argument. It is irresistibly suggestive of infantile babblings about bogies. But if a devil-inspired science and philosophy is to rid us of a soul-destroying materialism, then indeed we have the spectacle of Satan casting out Satan. Certainly the best argument on the subject is that of Colonel Baddeley in his letter on "Theological Objections" last week. As he points out, rank materialism has been rampant in the civilised world with Germany as its centre or hot-bed, and the "devils" had only to abstain from giving any evidence whatever of the existence of an unseen world and the world would "go fast enough the way devils presumably would wish it to go." This is an excellent point, although we have sometimes wondered whether amongst free and intelligent minds having no fear of Bishops or Presbyteries the matter was quite worth discussing at all. If ever there was a time when the world wanted virile and valiant counsels of courage and commonsense, rather than the mewlings and pulings of invertebrates and degenerates, it is now. There are sufficient "devils" and "snares," "pitfalls" and "insidious devices" of all kinds in this present world. The same faith and manliness which protect us from these will protect us from all others. Our faith is in an intelligently ordered and Divinely governed Universe. We do not expect the materialist to share that faith, but somehow we feel that we have a right to look for it in the churches. And we feel, too, that it is time for them to "put away childish things."

TIME and the hour rides through the roughest day .-

SHAKESPEARE. Wно's Wно."—This invaluable publication has now reached its seventieth year of issue. Revised up to July last, the volume for 1918 is bigger than ever—swelled as it naturally is by the inclusion of an immense number of military biographies. The publishers are Messrs. A. and C. Black, 4-6, Soho-square, W., and the price a guinea net.

#### ANSWERS TO QUESTIONS.

THE SPIRIT WORLD, SPIRIT MINISTRY AND OTHER MATTERS.

On Friday evening, the 21st ult., at the rooms of the Alliance, Mrs. M. H. Wallis, under the inspiration of her well-known guide, Morambo, answered questions from the audience on a variety of subjects relating to mediumship and other-world conditions. The proceedings commenced, as usual, with a pianoforte recital by Mr. H. M. Field, whose musical services at these and other meetings are highly appreciated by the audiences and gratefully acknowledged by the Council of the L.S.A. We give below a brief account of some of the questions and replies.

"You have stated, I think," ran one of the questions, "that you have a sky and sun overhead and solid ground beneath your feet. What is the shape of the solid body on which you stand? Is it round like the earth? If not, what are its boundaries?"

The Control replied: "As I have frequently stated on previous occasions, it is difficult to answer such a question because of the difference in physical and spiritual, or psychical, conditions. Between this earth and some of the planets there are realms or states inhabited by spirit people. That is the 'spirit world' associated with the earth. It is somewhat in the form of a zone, spheres within spheres stretching away therefrom. I could not undertake to state the mileage between these spheres or between the earth and some of the higher realms of spirit existence. It may be claimed that the earth itself is the first sphere and interpenetrating this are other states. Some of the substance upon which spirits stand is in close association with the earth. It may, indeed, be just a few feet from the surface. It may even be beneath the surface. Bear in mind that the physical structure of the earth may be very ephemeral to the perception of the spirit, so that the solidity of the earth, the depth you may dig or penetrate into it is of little moment to spirits, although it may be of moment to some of them who have not outgrown the earth condition. So, without in any way referring to supposed 'hells,' we may even find some of the substance of spirit realms in the bowels of the earth. Although I do not clearly recollect making any definite claim in regard to the sky of the spirit world, I may say that it is a radiance that penetrates all spiritual conditions."

Proceeding, the Control explained that the appearance presented by spiritual realms was largely conditioned by the degree of consciousness in the individual spirit, by the extent of the powers of concentration and aspiration. In the spirit of advanced mind there was a high range of perception. His vision would penetrate beyond and above those conditions which limited the vision of the less developed. There were really no limits or boundaries. The spirit spheres more closely associated with the earth passed through its substance, and there were ever ascending grades or zones interpenetrating each other, the finer permeating the grosser. The difficulty in describing the matter in any geographical way arose from the wonderful alteration in the form of perception which took place when the spirit rose beyond the limits of physical vision. That which once seemed real and substantial, answering to conceptions of length, breadth and thickness, became ephemeral, practically non-existent, and a new standard of ideas was set up. To reconcile that which was known in one grade of experience with that known only in another was really an impossible task. And as the spirit advanced, there was a continual transcending of old limitations. Conceptions of substantiality and unsubstantiality were continually being changed. As one grade of experience succeeded another, a new standard of reality had to be set up. What was before apparently solid and objective became with the advance of consciousness visionary and ephemeral. It was a question of whether the manifestation of external surroundings was in true unison with the nature of the spirit being. To that extent they were real and permanent. But until that stage was attained there was no true reality. The reality then was an interior one. It depended on the interior growth of the spiritual powers. Yet the spirit world was a very real world. Spiritual experiences were very clear and decided. A man's experiences on passing from earth into the

spirit world did not involve such a vast change as might be supposed. There was a continuity of life and experience. What degrees of change he passed through as his expanding consciousness introduced him to new vistas of perception could be recognised readily enough because of the sequential nature of the process.

To a question as to whether "embodied" persons could reach "disembodied" spirits "whom one believes to be in darkness," the speaker replied by explaining that the "darkened" condition associated with certain spirit people arose from their undeveloped state of consciousness. It was necessary on the spirit side of life for the mind to be responsive to its conditions, to have something active within it. The darkness meant that the spirit could not truly reflect its conditions; it was out of harmony with its environment. The term "disembodied" used by the questioner was misleading, because, although discarnate, the spirit had a body adapted to its new conditions. People on earth could reach their departed friends through potent thought, keen desires and prayerful feelings, reaching out successfully to those with whom they were in any way linked. Part of the efforts made by spirit people on behalf of "the spirits in prison" was continually to surround them with a thought-atmosphere calculated to arouse them. It might take months or years before the effect was produced, but the spirit ministrants did not weary in well-doing. Sooner or later there was a response, and then the darkened soul was led forth into light and set on the way to true spiritual advancement. In some cases great good was done by the prayers and thoughts of those on the earth'; they could reach the darkened spirits more effectively than the efforts of those in spirit life by reason of the fact that such spirits were more in affinity with the conditions on earth than those of the spirit world. Love was the mighty power involved in such work of awakening, quickening and advancing the undeveloped soul.

In dealing with questions regarding the dangers of automatic writing, the Control said all human activities were liable to abuse. Those who had natural psychical powers could use them safely while they used them wisely. When they were active they could be employed to the advantage of the possessor and the benefit of his fellow creatures.

On the subject of clairaudience he stated that the cases of perfect clairaudient powers were very rare. As a rule the clairaudient gathered only fragmentary impressions, a statement which throws considerable light on the unsatisfactory nature of much of the evidence that comes from this source. clearly much opportunity for misunderstanding and mistaken interpretation. On the question of asking advice from spirits on mundane matters, the counsel given was that there was nothing inherently wrong in this, but as a general rule it was better that the consultant should try to solve his own diffi-culties by the aid of his own powers. If spirits could always culties by the aid of his own powers. be relied upon to solve our difficulties the purpose of earth life to develop character and self-reliance would be defeated. "Before consulting your spirit friends, ask yourself whether you are not capable of solving your problems for yourself."

#### A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 7TH, 1888.)

Mr. R. J. Lees, of London, has been healing the sick at Newcastle. Mr. Milner Stephen professes to have cured cancers in London. We have put the evidence in the latter case before our readers. In the former we have a public letter addressed to the Newcastle "Evening Chronicle" which concludes thus: Now for the proof. I will give introduction to any reasonable intelligent sceptical person who is in search of truth, to the parties themselves who have been restored through Mr. Lees' mediumship; although I am fully aware that not one in ten who have been benefited has made his or her case known or returned to give thanks .- Yours, &c., Bevan Harris, New-

The Bradford ghost is attracting attention in Suffolk. It is a repetition of the familiar story of which the best known instance is the "Rochester rappings." The children in this case are both under twelve years of age. The curious may find full details in a December file of the "East Anglian Daily

-From "Jottings,"

#### A BREATH FROM THE PAST.

THE BROKEN MESSAGE OF A OULJA BOARD.

By B. M. Godsal (Seattle, Washington, U.S.A.).

I should like to draw attention to a psychic incident recorded in a book entitled "In the March and Borderland of Wales." It consists merely of a Ouija-board success in giving a name quite unknown to all the performers in the experiment, which subsequently was found to be that of a young lady who in former years had been a frequent visitor at the house.

Of course the average Spiritualist knows of hundreds of such cases; but it takes many stones to build a bridge, so perhaps I may be allowed to present this one to the readers of Light in the form of a summary, for the book may not be either well known or easily obtainable.

The incident took place in a manor house romantically situated in a wild part of Wales. For a couple of generations the house and shooting had been let on short leases to many different tenants. In the summer of 1901 some intimate friends of the author's who had occupied the house for five years were about to leave on the termination of their lease. By way of passing an hour one evening, the hostess, Mrs. A——, and her guest, Miss B——, an old friend from the other side of England, thought of trying a "Vega" board (apparently the same as Ouija board), which Miss B—— was conveying as a present from some friend in the South to other friends with whom she was about to visit.

The answers, which were written down, were of such a curiously pessimistic and gloomy description as to make some impression on the operators, the most realistic of those decipherable beginning, "Jealousy is stronger than death." . . The name of the speaker was called up. Now the answer made by the pointer, which I may not give literally, was the name of a woman. The first was actually Catherine: as to the second it was a surname that . . . is remarkably rare. I have never, myself, come across anyone bearing it, nor had either of the ladies in this adventure, which is more to the point; I will call it "Fallow."

On inquiry it was found that no one about the place had ever heard of a person bearing that name. But a few days later Mrs. A—— thought of asking the postmistress of the adjoining hamlet. We read:—

To her astonishment and, I may venture to add, to her dismay, the old lady did not shake her head like the others. She recalled the fact that a Miss Fallow used to visit as a guest at the Lodge, a matter of twenty-five or thirty years back. She couldn't recall her Christian name, or for the moment what she was like, but the letters that used to come for her were quite clear in her recollection, as was her frequent presence in the place.

But even better testimony was forthcoming. When Mrs. -asked the agent of the property-a lawyer of old standing -if he had ever heard of a "Catherine Fallow," he replied, "Kate Fallow-I should think I had. I knew her quite well when I was a boy. She used often to visit here when the Soand-so's rented the place [mentioning tenants of some thirty years back of name unknown to the others], and she frequently came to our house in -- to see my mother." The lawyer was able to recall her as a young woman of perhaps twenty-five, of ordinary looks and ordinary personality. He remembered, however, that she was supposed to be engaged to a young officer who was about in the neighbourhood at that time, but that the affair was broken off. All he had ever heard afterwards of Miss Fallow was a rumour of her death. He remembered also the name of the young man, for which "Campbell" will serve. Nothing was said to the agent, nor for that matter to anyone, of what had happened. An unfortunate reticence, almost universal-except amongst Spiritualists-which in this case shut the door in the face of sad Catherine Fallow, closing a portal of communication through which her pent-up heart might perhaps have obtained relief. For it happened that about a month later a middleaged, military-looking man called to look over the house with a view to taking it, and dropped the remark "that it would seem strange to be shown over a place which he had known quite intimately as a young man, and spent so many pleasant days in." And it was not until after he had gone that Mrs. A—— noticed his card bearing the name "Lieutenant-Colonel Campbell."

Altogether it seems a fair case of proven identity, scarcely explainable by coincidence, and less so by telepathy—except, of course, in minds that have a preference for the *ignotum per ignotius* method of explanation.

It is interesting to note the effect of such an incident upon minds unaccustomed to psychic research. We read: "The impression it made on the two parties concerned was wholly unpleasant, and of that kind which makes for reticence. For there was no explanation possible. Predisposition, indigestion, hysteria, optical delusions were of no help here whatever; everything was most uncannily simple," &c. In short, whatever tends to prove that the "dead" are around us and can at times communicate is "wholly unpleasant," whereas anything that casts doubt upon that fact—whether it be an unbalanced mind, a disordered stomach, or other complaint—is welcomed as a help out of a desperate situation!

Blessed be Spiritualism that shows us our dead as the decent companionable folk they surely are, and that brings down the saints out of their stained-glass windows—even though at times it may seem to draw speech from the throats of the gargoyles!

Our thanks are due to the author, who, indeed, seems to have the makings of a Spiritualist in him, for it requires pluck of a kind to include the story in his book; and although he is profuse in excuses and explanations—still, there it is.

## THE HORSE GUARDS MEMORIAL SERVICE: AN INSPIRING SERMON.

A deeply impressive memorial and intercession service was held at Christ Church, Albany-street, N.W., on Sunday morning, the 23rd ult., for the officers, non-commissioned officers and men of the Horse Guards who have fallen in the war. In the course of an eloquent sermon, the vicar, the Rev. F. Fielding-Ould, M.A. (who is also the chaplain to the Horse Guards), said that the deeds of the men who had laid down their lives in the great struggle were built into the history and interwoven into the fabric of their race. They had passed through death, but they were not dead; not even asleep. They were intensely living, and it might well be that they were present at that service to commemorate their great sacrifice. They lived today a life suitable to their characters and degrees of development. Death was only the end of the first act of the great Drama. The curtain fell, but it rose again on new scenes and a new stage of existence. Death and resurrection were the same thing. What looked like death to us might, and doubtless did, look like birth to those on the other side of the veil. We were all immortal spirits. Those we thought of as dead had only discarded a fleshly envelope, had put off what was merely like an overcoat. To-day the veil between the two worlds was wearing thin. The centre of our interest now was being carried beyond the things of this life, and we found the key to the riddle of death in the vital and fundamental importance of the spiritual. In an apostrophe to the fallen, the preacher said, "We greet you, brave men! You are not forgotten; you will never be forgotten. The cause for which you died is safe in our hands, and we will maintain it to the end." At the close of the service the band of the Horse Guards played Chopin's "Funeral March," and the Last Post was sounded by the buglers of the regiment.

The Breath Celestial.—All of us, faithful and faithless, Christian and agnostic, have stood, once at least in our lives, upon holy greund. In the dim aisles, perhaps, of some great cathedral consecrated to the service of God by centuries of worship, as the organ sobs forth its passionate invocation; as the choir, in full-throated chorus, gives articulate meaning to each throbbing note, there has come, upon the wings of melody, a whisper from the world unseen, a sigh from the infinite too subtle to be interpreted, an exquisite crystalline essence, distilled, we feel assured, from divine pity, sympathy, and love unspeakable.—Horace Annesley Vachell.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,

LONDON, W.C. 2.

SATURDAY, JANUARY 5TH, 1918.

## Dight:

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#### 1918: PROSPECTS.

Let us begin by reference to things temporal, local and particular, the nearest to hand, and, therefore, in one sense, of the first importance. Like Charity, we begin at home; we start at the centre and proceed outwards. First, then, it may be said that the London Spiritualist Alliance enters on the New Year with a great accession of new members, many of whom are completely strange to our subject, but a goodly proportion of whom, as we have remarked with pleasure, are so plentifully endowed with intelligence, sympathy and sincerity that they have been able rapidly to assimilate the preliminary knowledge, to summarise, in a few weeks, lessons which the less intellectually alert needed as many years to master, and even to cast new lights on some of the old problems. All this is hopeful, and augurs well for those future ordeals which will purge out all the elements which militate against progress and efficiency. In the days to come, under the scourgings of calamity and the dearth of material satisfactions, the world will have more and more need of our gospel. We have, as we said once before on this page, to bring in a new world to redress the balance of the old. And it is our conviction (not, so far, greatly supported by concrete instances) that the work of the Alliance will be lifted and enlarged to a higher plane of usefulness, strengthened and carried forward with all that equipment of intelligence and initiative which, so far, has been almost monopolised by institutions designed entirely for pecuniary profit. The power is there; it is growing continually. It will make its own centres of operation if the existing ones are not made suitable for its expression. We have the nucleus of a fund designed to enlarge and improve the activities of the Alliance on the material side of things. We hope concurrently with the growth of that fund to see an influx of what is of even greater importance than money-power-life-power, service-power. It is not of much importance whether some things be large or small, so that they be intensely aliveable to react healthily against every circumstance of their environment, with powers of growth, adaptation and progression. In the trying days ahead of us only these things will survive.

As to our journal Light, it has shared the tribulations of its contemporaries in the Press, but has fully held its own, and in some directions strengthened its hold on the affections of its readers. How it will go with us in the year before us is "on the knees of the gods," where we are content for the present to leave it. We have aspired, in a way the smallness of which has only been redeemed by its sincerity, to be the medium of those immortal beings, Ideas, which, quenchless in life and power, persist through all changes of form, and which when one channel is blocked speedily open another. So we go forward with quiet confidence, knowing that nothing is final and nothing fatal, and that the forms and institutions which are doomed to perish in this great ordeal of the world are only those that can no longer subserve the needs of the great wave of spiritual evolution that is now surging around us. It is hardly to be recognised as yet, for destruction comes always before construction.

A year is a trifling matter as time goes, but our years grow more and more packed with epochal events. We are at the end of one cycle, on the verge of another. And we feel that 1918 will be even more fully charged with matters of world-wide significance than any of its immediate predecessors. Things are tending to a focus and that focus is intimately concerned with the subject for which we stand. If this world and its life were all, if there were nothing but matter, then no mighty catastrophe would have been possible or necessary. The Spirit has come in to shatter and destroy all that obstructed its expression. It will remain with us to renew and transform, and to carry us to realisations of harmony and achievement from which we shall yet look back on these troublous days as on a bad dream out of which we have thankfully awakened.

#### THE MAINTENANCE OF "LIGHT."

LIGHT, as we have much testimony to prove, is more than ever needed, yet the accession of new readers serves, we learn, only to offset the number of those whose resources are now so reduced that they are unable any longer to subscribe to the paper. The journal has never had the benefit of that vigorous business organisation and equipment which belong to newspapers founded as commercial enterprises. It only continues to exist by the exercise of a rigid, almost parsimonious economy, aided by a small income derived from securities, the gift of a well-wisher, held by the London Spiritualist Alliance in trust for the paper. It has always been conducted at a loss. The appeal issued at the time when mediums' advertisements were withdrawn resulted in donations amounting to £1732s. 4d. But in spite of the diminished size of LIGHT, the annual increase in the cost of paper and printing, at the present time, is £260, the prospects pointing to still further increase as time goes on. We are fully conscious of the acute financial difficulties which the war has produced in every quarter. Nevertheless we trust that those readers who can help us will do so. It is not so much a question of increased circulation. The margin of profit in this direction is of the slightest. It is to their advertisements that papers look for support nowadays; although there is no great scope for these in Light. So we are forced to ask for donations to enable us to "carry on" without diminishing our usefulness by raising the price of

THE heart has its reason of which the intellect knows nothing.-From the French.

INTELLECTUAL CO-OPERATION AND FRIENDSHIP. - Intellectual co-operation only achieves its greatest possibilities where its basis is enthusiasm for a common cause and personal friendship; and experience shows that the intellectual activity and receptivity of each is raised to the highest pitch when that fellowship is not in work alone and in discussion, but in jest and prayer as well—for humour and common devotion, when both are quite spontaneous, are, though in different ways, the greatest solvents of egotism and a well-spring of fellowship and mutual understanding. Such fellowship and co-operation is not always an easy thing to compass, but when it exists persons of quite modest gifts and moderate experience can do, relatively to their capacity, great things.—Canon B. H. STREETER.

#### "RAYMOND" RE-STUDIED.

By Ellis T. Powell, LL.B., D.Sc.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, December 13th, 1917, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, acting President, in the chair.

In opening the meeting THE CHAIRMAN announced that that evening's lecture would be the last which would be given in that hall for six months, as for several reasons the Council had come to the conclusion that it was inadvisable to continue the meetings. They did not want, however, to curtail the programme of the Alliance, and had therefore arranged with Miss H. A. Dallas, whose name and writings were so well and favourably known, to give a course of Monday afternoon lectures in the rooms of the Alliance on some of the leading spirits of the Spiritualist movement in the past—those who had made it what it was to-day. The world was looking at Spiritualism and Spiritualists in a very different way from that in which it at one time regarded them. Many of the old Spiritualists lost their positions or their opportunities of worldly advancement through their adherence to the cause. The first president of the Alliance, the Rev. W. Stainton Moses, would have become head of the University College School but for the prejudice attaching to his association with the subject. Their second president, Mr. Rogers, also suffered. They had been reminded in recent lectures at their rooms of how in ancient times people persecuted their brethren from a wrong sense of right. That spirit in regard to Spiritualism was not quite dead, but there had been a great change, and it had been very largely due to men like Sir Oliver Lodge, and now Sir A. Conan Doyle, risking their reputations in defence of what they held to be truth. Most of his (the speaker's) hearers had probably read "Raymond," but it was difficult at the present time to give much concentration to their reading. Dr. Powell was a man exceptionally gifted with the power of concentration. He had found in a second reading much more in the work than he had at first grasped and would give them the benefit of his deeper

Dr. Powell began by expressing his conviction that the publication of "Raymond" had marked an epoch in psychic research, and had revolutionised the position of the science in its relation to the world. As the head of the great business University of Birmingham, one of the leading physicists of the day, a mathematician and man of the world, the author of that work united in his personality an authority and a sincerity which conferred a unique prerogative upon his conclusions, and rendered it impossible for the sceptic to ride off on the hypothesis that his utterances represented the irresponsible ravings of an unbalanced mentality. And he claimed to speak under direct prompting from the beyond. Dr. Powell here alluded to Raymond's impassioned appeal at the Peters' sitting on October 29th, 1915: "For God's sake, father, do it. Because if you only knew and could only see what I see-hundreds of men and women heartbroken-and if you could only see the boys on our side shut out, you would throw the whole strength of yourself into this work.'

self into this work."

"He wants me to speak out," says Sir Oliver, in obvious allusion to this and other appeals. "He wants me to speak out, and I shall." And those who have observed Sir Oliver are well aware that he is guided by what Huxley called "that enthusiasm for truth, that fanaticism of veracity." His public attitude in this great matter of psychic truth is the realisation of Huxley's ideal. "The longer I live," said that great scientist, "the more obvious it is to me that the most sacred act of a man's life is to say and to feel, 'I believe such and such to be true.' All the greatest rewards and all the heaviest penalties cling about that act." Add to a passion for truth a tenacity of conviction when truth is discovered, and you have the type of mind which is worthy to lead the human spirit onward into all the vast realms of knowledge that lie awaiting exploration in the centuries that are to come.

To make a beginning in the search for truth, especially where the quest led into such difficult regions as those of

psychic investigation, involved a certain mental alertness, and the speaker saw an instance of just such alertness on the part of Sir Oliver in seeking at once the clue to the meaning of the "Faunus" message, purporting to have been sent by F. W. H. Myers, with an account of which the second part of "Raymond" opens. The message forecasted a blow which would be weakened or lightened. On September 17th Sir Oliver got the news of his son's death. The blow had fallen, but it was lightened by Sir Oliver's knowledge of his son's continued life on another plane. Dr. Powell continued:—

On the 25th, Lady Lodge, sitting with Mrs. Leonard, to whom she was then a complete stranger, received the message, "Tell father I have met some friends of his." To the question, "Can you give any name?" the reply was, "Yes, Myers." There seemed to be every effort to convey assurance of the identity of Myers. At an anonymous sitting by Lady Lodge with Mr. Peters on September 27th, his control, "Moonstone," sensed chemistry and a laboratory in the surroundings—obviously Sir Oliver Lodge, and with him "a man, a writer of poetry closely connected with Spiritualism," and now on the spirit side. This man, said Moonstone, passed away out of England and wrote poetry—which is quite true, for Myers died at Rome. Finally, with great emphasis, Moonstone dictated a message, "Not only is the partition so thin that you can hear the operators on the other side, but a big hole has been made." This is an obvious and unmistakable reference to a passage in Sir Oliver's "Survival of Man." On October 29th Raymond showed the initials F.W.M.S.T.P., another evidential incident to those who know F. W. Myers' poem "St. Paul"—one of the most beautiful productions of the nineteenth century.

Dr. Powell then dealt with that highly evidential episode—one of the most discussed portions of "Raymond"—which relates to the group photograph. He agreed with Sir Oliver Lodge that it is an exceptionally good piece of evidence. He then passed on to the incident of the table-sitting with Mrs. Leonard at which the letters N O R M A were spelt out in reply to a request that Raymond should give the name of a brother. This was quite unintelligible to Sir Oliver, even when taking it to be what was clearly intended—"Norman." He suggested that Raymond was confused and that he should try again.

The new beginning resulted in the name Noel, which as the name of one of Raymond's brothers was correct. But on October 10th, at another sitting, Raymond said there was a special meaning to the previous message because he and his brothers always called their brother Alec "Norman." And then, as a result of Sir Oliver's inquiries amongst his sons, he learned the fact, previously unknown to him and Lady Lodge, that "Norman" was a kind of general nickname among their boys and had been specially used by Raymond as a species of rallying cry to his brothers when they were playing hockey. To the invitation that he should give the name of a brother he offered the best possible reply by giving a comprehensive nick-name which fitted them all through, and—this is the strong point-that fact was totally unknown to both the sitters, so much so that they took the name to be a mistake and told him so. At a still later stage at a family sitting one of Raymond's brothers said "Pat, do you remember Norman?" and then, with only Sir Oliver's daughters touching the table, it spelt out "Hockey." Sir Oliver rightly says that the incident is "quite distinct, unforgettable and of first importance." As these facts were unknown to Sir Oliver or the medium we can only get rid of the conjectural presence of Raymond by a hypothesis which makes a far greater strain upon the factor of credibility, to wit, the supposition that the medium fished the facts out of space, so to speak, by a species of telepathy which enables her drop a bucket into the vast and immeasurable ocean of floating fact and reminiscence and to bring up something identifiable by the sitter who happens to be present at the

Dr. Powell then referred to the attitude of Sir Oliver Lodge's family, who at first showed a healthy and genial scepticism towards their father's psychic investigations, but eventually, after Raymond's death, had their attitude completely changed by receiving unmistakable proof in a form largely devised by themselves. Dealing with the first sitting by one of Sir Oliver Lodge's sons, called Alec, who was accompanied by his mother, on which occasion there was striking evidence that the medium was controlled by Raymond under strong emotional stress, Dr. Powell alluded to his own experi-

ences of cases in which the personality of the spirit was powerfully impressed on the medium. It was an interesting question ultimately to be solved, no doubt, by the psychic investigator, whether some of the alleged instances of the resurrection of the dead which had come down to us from ancient times were not cases of a re-entrance of the spirit into its own body in a manner analagous to that which takes place when there is actual control of the medium by a manifesting spirit. In such cases, of course, it was hardly to be supposed that the cord which bound the spirit to its, body had been absolutely and

In cases like that of Elisha's raising of the widow's son or the miracle at Nain it does not seem an unreasonable hypothesis that the presence of a psychic adept of immense power like Elisha or Christ might result in such an accession of force as enabled the spirit to recover control of the mortal body and so to commence life again, so to speak. One might have hesitated to say these things a few years ago, but nowadays when the occurrence of "control" is recognised by men of the highest scientific eminence—as for instance Sir Oliver Lodge himself—the hypothesis becomes entitled to consideration. What we have to remember is that psychic law and psychic phenomena are not new. What is new is our recognition of them as parts of the normal operation of perfectly natural forces. The result is that episodes once classed as utterly abnormal and miraculous can be placed in the category of natural events, no more irregular or portentous than a transit of Venus or an eclipse of the sun.

Dr. Powell then described the now well-known episode in "Raymond," the central feature of which was the word "Argonauts." The answer by Raymond in reply to a question was that the word recalled to him a certain telegram which he had signed in that way. Other evidential messages, such as those dealing with the songs "My Orange Girl," "Maggie Magee," and "My Southern Maid," were also reviewed by the speaker from the standpoint of their value as proofs of

They are evidences of continued existence and of possible communication across a boundary, supporting an hypothesis which, Sir Oliver Lodge says, has been forced upon him by the stringent coercion of definite experience. "The foundation of the atomic theory in chemistry" is to Sir Oliver no stronger. The evidence, he says, "is cumulative and has broken the back of all legitimate and reasonable scepticism." Since the back of all legitimate and reasonable scepticism." Since the book was published more and better evidence has accumulated, but the stress and anxiety to communicate has subsided.
"Now that the fact of survival and happy employment is
established," says Sir Oliver, "the communications are
placid—like an occasional letter home." Possibly it may occur to many readers of the book (and to many others who in these strenuous times cannot find time to read it) that the facts which are proofs to Sir Oliver Lodge may not exert the same compelling force upon other people. That, I think, must frequently be true where spirit identity is concerned. The evidence must often be so delicate, so gossamery in its texture that only those who are near and dear to the communicating spirit can appreciate the strength of the texture. need not discourage us. For where we are debarred from personal investigation we have to take all the fundamental scientific facts—gravitation, spectrum analysis, the composi-tion of the air we breathe—we have to take them all on trust from first-hand investigators. And outside the region of mathematics we can seldom reach absolute demonstration. That is to say, scepticism does not of necessity mean insanity. If, after reading Euclid's demonstration that any two sides of a triangle are together greater than the third, an intelligent man declares himself unconvinced, we can only assume an obscure intellectual infirmity. But in other fields of investiga-tion proof is not necessarily and always such a complete demon-stration as to make any alternative belief impossible, but only the amount or quality of evidence which brings home conviction to the mind. In many criminal cases—such, for instance, as a to the mind. In many criminal cases—such, for instance, as a murder—the crime may not have been witnessed by anybody, and yet we may be able to build up a fabric of demonstrable facts and events which compel us, by their cumulative force, to conclude that A B is the guilty man. The conclusion may, indeed, amount to a judgment not that the alleged fact is directly proved at all, but only that the circumstances are such as to be inconsistent with any other result than the truth of this fact—that is to say, they afford the strongest possible probability of its truth. If I find a man with a blackened face and a false beard under my bed at night, if he has a jemmy and a dark lantern, and if I subsequently discover that the kitchen

window has been forced, and that there are footmarks which agree with the visitor's rubber slippers, all these facts, taken together, are not absolute proof that he intended to rob my house. But they are of such a nature as to be utterly in-consistent with any other hypothesis, and a jury, supposing them proved at the Old Bailey, would infallibly find the prisoner guilty. That is to say, we have here a moral certainty, in the shape of evidence such that a strong and sound mind, in the jury-box, would act upon the evidence with full assurance of being right. It falls very little short of a degree of assurance frequently unattainable, however ardently desired, viz., absolute certainty. Mathematical reasoning can, of course, compet our assent. Other degrees of assurance are obtained more by persuasion than compulsion, and the effect of the same evidence may be different upon different minds. But in all cases it is the balance of probability which ultimately determines our judgment. And in allowing ourselves to weigh the probabilities in the balance, and forming an intellectual judgment, in such an investigation as that which centres around "Raymond," we must remember that both in the daily course of our lives, and in the administration of the criminal law, we are constantly bound to act upon evidence which falls short of demonstration, though it may approach it with greater or less closeness, according to the circumstances. If we always insisted upon absolute certitude, never allowing the mind to leap, so to speak, across the region of presumption as contrasted with demonstration, we should in many of the affairs of life be frequently brought to a standstill. Locke tells us that "He that will not stir till he infallibly knows the business he goes about will succeed, will have little else to do but to sit still and perish." A presumption may be weak or strong. When Aristippus, cast away on an unknown shore, saw geometrical figures traced on the sand and therefore inferred that the inhabitants of the country had some acquaintance with mathematics, the presumption was of the strongest.

(To be continued.)

#### THE LATE MR. W. J. COLVILLE.

SOME PERSONAL RECOLLECTIONS.

The appearance of the late Mr. W. J. Colville's book, "The Religion of To-morrow" (noticed in Light of 22nd ult.), lends appropriateness to the following reminiscences given to us by Mr. J. S. Rann, who was personally acquainted with him in Vancouver.

Mr. Rann writes :-

Mr. Colville passed over at the comparatively early age of 58. True, he was physically frail, but he vibrated with life from head to foot, and to many of us consequently his departure from earth came as somewhat of a shock. My personal

ture from earth came as somewhat of a shock. My personal acquaintance with him was confined to a few weeks when he visited Vancouver, B.C., and lectured under the auspices of the Spiritualist Church there. During that time I saw much of him and we had many long talks together.

In his career as a lecturer Mr. Colville triumphed over many natural defects. He never failed, however, to interest his audiences and especially the thinking part of them. For Mr. Colville's appeal was to reason. He had worked out a complete and original philosophy of life, and was ready with an answer to every question and a solution of every difficulty.

Wit and repartee appealed to him greatly, and he was in the habit of diversifying more serious matter with anecdotes and quaint illustrations.

and quaint illustrations

and quant illustrations.

Few men had studied so deeply the various branches of occult knowledge or brought to bear so impartial a judgment.

He had no faith in the supreme merits of any particular Master, but took from all what his reason told him was true. As a natural clairvoyant, he believed in the use of this faculty for the benefit and enlightenment of mankind. He was a healthy man himself, and believed in the power of mind to make

He told us once how, when he was a boy, his mother—who passed over while he was very young—used to come and talk to him and tell him things which had happened long ago.

His aunt was greatly alarmed and sent for the doctor and the clergyman, but the one pronounced him sound in body, and the other said it seemed to be very natural that a mother should come back to her child.

It was curious to notice how his mind reacted after a ture. At such times he delighted to be trivial and fantastic,

and would imagine people in strange situations and ask his companions what they would do in such cases.

He was very fond of giving people odd nicknames, and deftly avoided giving offence by adopting one for himself.

He was, I should say, a very happy man. Once when I spoke to him of bad social conditions, he rejoined, "This is not a very

When some four years ago I went to take leave of him on the night of my departure for Liverpool he said that he did not "get me" coming back to Vancouver, and he clearly anticipated the Great War.

I understood at that time that his books were yielding an income sufficient for his needs, and I had hoped that he would settle down in his favourite California and write much more.

If the material for a biography exists, it is to be hoped that someone will undertake to trace the story of a life so rich in

occult experience in many parts of the world.

#### THE VEIL WITHDRAWN.

THE STORY OF A FULFILLED PRESENTIMENT.

The following striking story of a devoted life and its long foreseen close is narrated by M. Clare, under the simple heading, "An Experience," in the "St. Dominic's Parish Magazine " for October :

It is not so many years ago since the folks in a northern town went off to church, as folks will do, to see a pretty wedding. The bridegroom belonged to a Catholic family of Warrington, and was accounted a clever student. He had studied to some purpose, and now encouraged by the M.A. affixed to his name, had taken up teaching as a profession, and was what the world would call "doing well." His bride was a good girl and a beautiful girl, so beautiful that the good Lancashire folk, as they watched the procession down the church after the ceremony, whispered to each other that she "looked an angel" and was "too good to live." They were evidently right, these simple unconscious prophets, for a very few months later she sickened and was brought night to death. Doctors said, "A bad case of rapid decline." Wiseacres shook their heads and and they were not supprised. The broken heads and bad case of rapid decline." Wiseacres shook their heads and said they were not surprised. The broken-hearted husband said nothing. He kept silence, and he prayed and left himself in the hands of God; but the agony was almost more than he could bear. For nights he watched by her bedside, unconscious of fatigue, because he knew she was happy when he was near; and then one night a strange thing happened. Later, in relating the phenomenon to some intimate friends, he could not say decisively whether he was asleep or awake. He felt as if asleep. A drowsiness came over him—his surroundings vanished and he saw himself lying dead in an unknown room-laid out in the he saw himself lying dead in an unknown room—laid out in the vestments of a priest. He looked well at the face of the corpse. It was himself without doubt, yet he felt no fear—for, without noise of words, certain events were being made known to him in a way he was powerless to explain. "I felt," he used to say in relating the story, "that my wife must die, and that I myself should follow her at the age of forty, dying as a priest, in the company of the I myself should follow her at the age of forty, dying as a priest, in a strange place, surrounded by priests and yet alone." He could give no explanation of this last contradictory sentence, but would repeat simply: "That's all I was told—surrounded by priests and yet alone." The night after this "dream" the little wife who was "too good to live" gave up her soul to God happily, willingly, gladly, and he, kneeling by, ratified her offering and joined in her sacrifice.

I did not know him in those days, We met long after, when he was a fully-fledged priest working hard as a curate among the people of a large Lancashire town. Intensely sympathetic, his personality attracted all who came within his influence. Bright, merry, with a keen sense of the ridiculous and a power of quick repartee, his company was eagerly sought and his friends were many. He spoke very bad French with an appalling accent, which he never took the trouble to improve, and it was impossible to listen seriously to the torrents of eloquence which he would pour forth for the amusement and benefit of some French nuns who, exiled from amusement and benefit of some French nuns who, exiled from France, had come to the parish. He was good to these nuns and lessened many of their hardships by his geniality, his sympathy and his amusing stories. As a preacher he did much good—and his Mass is described as quick, but very reverent and devotional. He had a marked love for the Curé of Ars [Father Vianney], and for St. Philomena—the former as his ideal of the priesthood, the latter as the the former as his ideal of the priesthood, the latter as the suffered much from an ulcer in the leg. It resisted all remedies and would not heal. He knew the nuns burned a lamp before a small statue of St. Philomena, and he one day called at the convent for a little oil from the lamp. His request was granted: he used the oil on the ulcer, and on the third day of anointing it closed. His gratitude to his little saint was such that he procured from France a large and beautiful statue of the saint, and he gave it to the nuns for

their chapel. He used to say he liked the Curé of Ars because he had so much to do with the unseen world. Had he any like experiences? He was walking by the sea with a friend in the summer of 1907. The friend was going to France and remarked: "I shall not see you again for three years." This friend knew nothing at the time, but was struck by the calm assurance of the answer: "Oh, I shall be dead by then!"

In 1908 he was transferred, and from being curate in a huge city he became rector in a small town only six or eight miles away. Here he was simply idolized—and the good he did was enormous. A characteristic story is told of this time. The collection on Sundays was wondrous small—and the collector was suspected by the priest. On a given Sunday the latter got a friend to put a sovereign in the collecting-plate, but when the a friend to put a sovereign in the collecting-plate, but when the plate came to the sacristy, the sovereign was no longer there. The collector was sent for. "Look here, Mr. N.," said the priest, "I want you to give me the sovereign you have taken from the plate. I'll forgive you the rest and leave you your charge, and I'm sure I can trust you for the future." The man restored all he had taken, and proved perfectly honest ever after.

In the July of 1909 this good priest set out to make his retreat at St. Joseph's College, Upholland, and his friends noted he took leave of them as if going on a long journey. To one or two he confided: "I am forty next week"; but he was lively and amusing as usual. The retreat to the clergy was given that year by Fr. Vassell Phillips, C.SS.R., and began on the evening of Monday, July 25th. Next day Father N, did not appear—and on going to his room they found him where he had fallen, half-dressed—dead! He was aged forty and one week-he was a priest-and he had died surrounded by priests and yet alone.

The French nuns who knew him so well have now removed to a convent near London, and in their chapel is a statue of St. Philomena, at the base of which we read: "Pray for the soul of the Rev. A. J——, who died July 26th, 1909.—R.I.P."

#### THE SYSTEM OF UNITY.

ITS CORE AND CENTRE.

BY THE REV. ROBERT DAVEY.

The more deeply I can penetrate into the interior meaning of what in a previous article I described as "The System of Unity" the more clearly I see that the question of questions is What is a Thing?" And there is only one other question to compare with it in vastness and richness, and that is," What is Life?" To understand a drop of water is to know every drop and all drops in the sea. To understand a "Thing" is to know every thing and all things in the universe.

A Thing consists of the seen and the unseen. Things which are seen through our senses stir the inspiration of our greatest men of science to understand them, from the stars in the heavens to the flowers of our fields.

To understand the Things which are unseen requires far loftier powers. The system of Dualism tells us that a great gulf is between the two sides and no bridge has been discovered to pass from the one side to the other side. Our system of Unity proclaims that no gulf exists, so that no bridge is needed. The thoughts and volitions of the Eternal Mind create the vibrations of the ether of space, which run through our nerves of sense to the brain to blossom in our consciousness of "air waves or ether tremors into sensation of sound of definite pitch or light of definite colour." And the divine unseen Reality is in every thing we see and know on earth and in eternity-for the divine unseen Reality blossoms again in our consciousness of the things in the new world of eternity. And our divine Lord leads us to pray, "Thy will be done on earth as it is in Heaven."

When free from the categories of Dualism the system of Unity will cast new light on the world whereby we shall see God in everything and life will become a life of praise and prayer to "Him in whom we live and move and have our

THE "Weekly Dispatch" prints a series of New Year greetings from famous people to the United States, "our greatest Ally." Amongst these are messages from Major-General Sir Alfred Turner, Sir Oliver Lodge, Sir A. Conan Doyle, and Dr. Ellis T. Powell.

#### FROM A SOLDIER'S NOTEBOOK.

SPIRIT VOICES IN A HOME CIRCLE.

Our contributor "M.E." (D.S.O.), sapper and engineer at the Front, was recently home for a few days' leave, during which interval he spent an evening by invitation at the residence of the well-known medium for the direct voice, Mrs. Roberts Johnson, through whom he has in the past had so many satisfactory evidences of the continued interest and sympathy of our friends in the unseen in the welfare of those who still abide on "the shores of time." After picturing the pleasant gathering of the little family circle round the fire after tea and the interchange of experiences, he writes :-

The fire having burned low, the gas was put out, and we simply sat on waiting for the trumpet to be used—it had been placed, as usual, in the circle—but it was soon noticed that the moon shone so brightly that it made the room light in spite of the curtains. More curtains had consequently to be put up. After this had been done, we had not long to wait before David Duguid's voice was heard, and from 7.15 to 10.15 we sat talking first to one and then to another as our spirit friends severally visited us. My brother in spirit-life came and spoke of our father and mother, who are now getting on in years. Four and a-half months ago, when I was home last, I had been considerably disturbed in my mind by the state of health of my old parents, and through the mediumship of Mrs. Johnson had asked my brother to see what could be done in the way of removing the causes which lay at the root of their ill-health, so that their declining years might be free of pain and suffering. He agreed to do so, and in this he was successful— indeed, to such a degree that their own medical adviser marvelled, telling me personally, when I paid him a friendly call, that he did not understand it, as he did not feel he had in any way been accessory to the improvement. My friend and helper, who calls herself "Silver Star," spoke with me for a long time, telling me of many little changes for my health, comfort, and security which she had assisted in bringing about in my surroundings; it is difficult to express in writing the intense feeling of happiness such a conversation gives, sitting in an easy chair—myself and a brother being the only visitors to Mr. and Mrs. Johnson—and in this privacy conversing to Mr. and Mrs. Johnson—and in this privacy conversing freely and easily with a young Indian lady who often impresses what she has to say by touching my shoulder, arm or hand. We talked of my adventures and narrow escapes out here, and she knew all about them, and only laughed when I expressed my astonishment at the way difficulties and danger had been easily passed. Here David Duguid spoke, and explained how she used her powers for my essistance. He further explained that it was the faith I pleand assistance. He further explained how she used her powers for my assistance. He further explained that it was the faith I placed in my spirit friends which opened a clear road for them to come and help, and went into detail of auras produced by faith and thought, providing a channel of spirit aid.

How thankful I feel that my reason has brought me to place implicit faith in the truths of Spiritualism. These meetings to

me partake of a sacred nature, and each succeeding one seems to bring me closer and closer to those on the other side, who are my personal friends and protectors. There is no hesitancy about them: they come close to me with a clear voice, which I immediately recognise; our conversation is always of an intimate friendly nature, and I feel that there is a mutual plea-

intimate friendly nature, and I feel that there is a mutual pleasure in our meeting once more. I do not seek to know the future nor do I seek business advice, but if they see things of the future which they want me to know, they tell me, and I accept it as true because it always is true.

There was nothing formal about the sitting, only our own personal spirit friends came. Mrs. Johnson's son in the spirit world came and teased his sister, sitting on the couch beside her. A friend of Mr. Johnson came who had passed over lately on the field of hattle. There were pauses now and again lately on the field of battle. There were pauses now and again for the speakers to gather new energy, but of the many sittings In have had this was to me the most real of all experiences, and now I may be out here another four or five months away from this channel of communication, yet full of happy recollections, full knowledge of the presence of my powerful friends and looking to a future meeting. It feels good to live with such knowledge and it can be no hardship to die.

In a letter accompanying his description of the above sitting, "the recollection of which will serve to cheer me through many a dark night and weary day," "M. E." adds that some of the voices were so strong that they spoke from the roof; he noticed too that "Silver Star" spoke much purer English than she used to do and was becoming more serious in expres-

sion, and also, as a rather curious feature, that he was able, when David Duguid spoke near to him, to distinguish a sound suggestive of the movement of the materialised muscles which produced the voice.

#### SPIRIT REST.

Living on the material plane, you cannot fashion the spiritual one. Everything is a state, not a place. There is no actual resting-place, yet we rest; we do not sleep as you do, but take repose from our work; when thought-tired, we stop for a time to gather in fresh store. To learn, to think, that is rest. Our rest is tranquil thought-something that elevates us. Those of us who have care of earth and its sorrows go away and rest.

We have no [physical] bodies, therefore do not need support.

You are puzzled between spirit and matter. There is one language of the soul. Languages are nothing to us. In the spirit world all races are merged into one, but in different degrees of progression.

Friend meets friend, and soul attracts soul by thought attraction and spirit influence, even in your world; how much more, then, here

Everything here, is done by thought, as thought can take

From "Thought Lectures," By FATHER STEPHANO.

#### KNOWLEDGE.

I tell you the shadows are growing thinner
Between this world and the world of the dead;
And only the fool cries, "Fool!" or "Sinner!"
To one who looks into the life ahead. I tell you the curtain is being lifted—
The silence broken, the darkness rifted—
And knowledge is taking the place of faith
On that vast subject, Death.

Yes; now in the place of faith comes knowledge, For the soul of the race is awake to truth, And it rests no longer on school or college, Or the crude concepts of the world's first youth. From a larger fountain our minds are drinking-The deep, high Source of divinely thinking— And searching for God in the heart of man; It is so we are learning the Plan.

Yes; searching for God in the heart of a brother, And not on a far-away throne above, Is a surer method than any other
Of finding the Centre of truth and love. And out of that Centre a voice is crying That our dead are not in their low graves lying, But are living and loving us, close and near, So long as we hold them dear.

Yes; living and loving, and trying to guide us— Invisible helpers, by God's sweet will, Who ofttimes move through the day beside us, But aiding us most when our minds are still. I tell you the curtain is being lifted-The silence broken, the darkness rifted-And knowledge is taking the place of faith
On that vast subject, Death.

ELLA WHEELER WILCOX (in the "Cosmopolitan").

The Rev. Susanna Harris, of 18, Endsleigh Gardens, N.W. 1, extends to all her friends her best wishes for a prosperous New Year.

THE HUSK FUND. - Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following subscriptions: Per C. M. B., 10s.; Vice-Admiral W. Usborne

Moore, £1.

"I Heard a Voice; or, The Great Exploration," by A King's Counsel (Kegan Paul, 6s. net), is a book descriptive of experiences in spirit communication through the psychic gifts of the author's two young daughters. We shall deal more fully with it in a later issue.

#### SOCIETY WORK ON SUNDAY, DEC. 30th, &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W. 1.—Excellent address, "Spiritualism and its Relation to the Bible," by Mr. Horace Leaf; good attendance. For Sunday next, see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, Pembridge Place, Bayswater, W.—Morning, Dr. W. J. Vanstone on "The Fruit of the Spirit"; evening, Mr. Paul Tyner on "The Old and the New." For Sunday next see front page.

Church of Higher Mysticism: 22, Princes-street, Cavendish-square, W.—Christmas morning, at 30, York-street, Bakerstreet, short service. Sunday, instructive inspirational address by Mrs. Fairclough Smith. For Sunday next, see front page.

Wimbledon Spiritualist Mission.—Stimulating address

WIMBLEDON SPIRITUALIST MISSION.—Stimulating address by Mr. Harry Fielder. For prospective announcements see front page.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Address by Mr. Gwinn and answers to questions. Sunday next, 6.30, in No. 13 room, Mr. Gwinn, New Year's address.

CAMBERWELL NEW-ROAD. — SURBEY MASONIC HALL.—
Morning, excellent address by Mr. H. Ernest Hunt; evening,
uplifting address and clairvoyance by Mrs. Annie Boddington.
Sunday next, 11 a.m., church service; 6.30 p.m., Mrs. Cannock.

CLAPHAM.—ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.—Sunday next, 11 a.m., questions dealt with; 7 p.m., Mrs. Annie Boddington. Friday, 8, public meeting. 13th, Mrs. Mary Gordon.—M. C.

public meeting. 13th, Mrs. Mary Gordon.—M. C.
Brighton.—The Spiritualists' Church (appiliated to
National Union of Spiritualists), Windson Hall, Windson-street.—Sunday next, 11.15 and 7, Mrs. Mary Davies,
addresses and descriptions; 3, Lyceum. Wednesday, 8.

Hackney.—240a, Amhurst-road, N.—Mr. Dougall, vice-president, trance address. Sunday next, 6.30, Mrs. Gordon. Monday, 8 p.m., Mrs. Brookman. Tuesday, 15th, 8 p.m., Mrs. Gordon, lecture in aid of the funds, "The Use of Colour."

Tottenham.—684, High-road.—Mrs. Mary Davies spoke

TOTTENHAM.—684, HIGH-ROAD.—Mrs. Mary Davies spoke on the significance of Christmas, and gave clairvoyant descriptions. Sunday next, 7 p.m., Alderman D. J. Davis; 3 p.m., Lyceum.—D. H:

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Mr. Watson, interesting address; Mrs. Marriott, clairvoyance. Sunday next, 6.30, Mrs. Jamrach, address and clairvoyance. Monday, 3, ladies' meeting, Mrs. Jamrach. Wednesday, address and clairvoyance.—E. M.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.— Mrs. Mary Clempson, address, "The Scientific and Religious Aspect of Spiritualism," and clair-voyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. Neville, address and clairvoyance.—J. M. P.

Brighton Spiritualist Brotherhood.—Old Steine Hall, 52A, Old Steine.—Sunday services, 11.30 and 7; Lyceum, 3 p.m. Tuesday and Thursday, 7.45, meeting for enquirers, questions and clairvoyance. Friday, 7.30, Young People's Guild. Sunday next, Mr. Macbeth Bain. 13th, Mr. Vout Peters.

Usual morning circle; evening, Mr. and Mrs. Liddiard. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Mrs. Podmore. 10th, 8.15, Mrs. George. 12th, 8 p.m., Study Group. 13th, 5 p.m., tea; 6.30, Mr. G. Prior, Members' Quarterly Meeting after service.—N. B.

Holloway.—Grovedale-road (Near Highgate Tube Sation).—Morning, Mr. Brenchley gave his life story; evening, Mrs. E. Neville, on "Prayer," also splendid spirit delineations; good audience. Sunday next, 11.15 a.m., Mr. T. O. Todd, address, "A Dream in a Desert"; 3 p.m., Lyceum. All welcome. 7 p.m., Mr. A. Punter. Wednesday, Mrs. Podmore.—R. E.

#### THE PSYCHIC ELEMENT IN THE NEW TESTAMENT.

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No. 1,931.-Vol. XXXVIII.

[Registered as] SATURDAY, JANUARY 12, 1918.

[a Newspaper.] PRICE TWOPENCE.

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#### NOTES BY THE WAY.

We have frequently remarked on the inadequacy of purely intellectual standards as applied to the facts of human life, and this applies in a high degree to psychical evidences. Isolated from each other and their life context, these are rarely able to stand the test of the rigid intellectual method. By the logical process an acute logician can quite easily reason himself out of existence altogether. Pushed too far or into regions where it does not belong, the intellectual method breaks down much more completely than any of the things which it examines and finds wanting. In this matter of psychic evidences we have sometimes felt that those who have assured themselves of the reality of human survival are not resting entirely on intellectual standards. They have felt and experienced as well as examined and considered. Their convictions are founded on interior experiences and merely clinched and confirmed by external demonstrations. There has been an interior urge as well as an outward demonstration. This, we imagine, is the reason why the man who can think, but has no inward hold on truth, is baffled by the attitude of those whose case for a future life appears to rest solely on objective evidences. A man must feel as well as see his truth.

Mr. Archibald Macintyre (Glasgow) sends us a long letter in which he describes the condition of perplexity produced in his mind by a study of certain psychic literature, especially that which purports to give descriptions of life on the "other side." He finds some of the messages hopelessly contradictory, and in a few instances difficult to understand, since they seem to put forward ideas which advanced religious teaching on this side has long outgrown. Our correspondent is, of course, far from being the only student to whom these things are stumbling-blocks. He

One wonders how such able exponents and defenders of Spiritualism as Sir Arthur Conan Doyle and Mr. J. Arthur Hill have managed to steer their way through the shoals and shallows of Spiritualistic literature and come out safely to the deep waters of conviction. One would like a copy of

In this matter we can only speak for ourselves. We have proceeded on the lines of recognising that we are in touch with all grades of intelligence in the next world-communicators who are variously superior, equal, or inferior in mental ability to those with whom they communicate on this side, and that all their statements have to be brought to the bar of individual judgment. The difficulty is no

greater on the whole than that which we meet with in the affairs of this world, where we have likewise to deal with an endless amount of contradictory opinion and miscellaneous judgment on men and things. As we have said before, it is well to stick closely to central issues and refuse to be blown about by every wind of doctrine on matters of detail. The central fact for us is the survival of man as man, and not as a god or a demi-god. We commence with faith in an intelligently ordered universe and the consistency of Nature, who "never contradicts herself." Furthermore, we believe that "truth is always simple but error complex and generally incomprehensible." We find the darkness and confusion—the seemingly endless mazes of perplexity-are the product of the undeveloped human mind. It is not always easy and pleasant sailing, but it is a fine training for the character in self-reliance and the growth of critical judgment.

We take the following from "The World of Books" by "The Philistine" in the "Weekly Dispatch" of Sunday

Still they come, these communications from "the other side" in the form of books to be reviewed. There is a perfect wave of psychic mania at the moment. I am not a sceptic. I quite as ready to believe in communications as Sir Oliver Lodge or Sir Arthur Conan Doyle, or any of those who are searching—and finding—in this field. But is it wise to encourage everyone who is sure he is in touch with some dear one who has "crossed over" to write a book about it? I should hate to count up how many books I have found on my desk in the last six months. It seems to me every London publishing house has brought out one such book, most of them have pro-

After this illuminating testimony "The Philistine" proceeds to comment on the book "I Heard a Voice," by a "King's Counsel," in which he finds "nothing new, nothing of value." And then the reviewer's fancy lightly turns to thoughts of Mr. Edward Clodd, who in his new book "The Question" is discovered to be "too dogmatic."

But his calm negation of all evidence and his somewhat sardonic humour give us pause. He means to deal psychic phenomena an extinguishing blow. He does not. He simply drags it out of the region of hysteria into the realms of reasonable discussion.

That is a great thought.

A strange little book, written in a vigorously assertive and unconventional style, is "Why, Whence and Whither?" by the author of "The Religion of a Hospital Nurse" (Pelican Press, 2s.). One of its central ideas is that "this world of ours is a lost spirit creation into which the plank of matter has been thrown to aid us to escape from the lost state. . . . When we come here from the dreary, sunless spirit-world our self-will has created, our old contrary spirits are generously allowed the use of fresh new created bodies, and we remember." So the bright dreams of youth are the remembrance of heaven, and children's terror of being left alone in the dark is due to recollection of the dark abode they have come from! Our own observation

has certified the fact that a baby's gaze is always attracted by a bright light, but it never before occurred to us to connect this attraction with remembrance of heaven, and we are informed on good authority that a tiny infant is not afraid of the dark—that this fear is a later development, often the result of ideas instilled into its mind by its elders.

#### "LIGHT" AND THE ALLIANCE: A REMOVAL.

The expected has happened! The premises occupied by LIGHT and the London Spiritualist Alliance for over twenty years have been practically commandeered and almost immediate possession is required. Extensive alterations are to be made and the approach to our rooms during the remaining period of our tenancy will be rendered inconvenient, so that the sooner we are able to "flit" the better. It seems a fitting opportunity for the provision of such a new Home as that to which we have alluded on more than one occasion of late. Those who are interested in our welfare would render a service to us and indirectly to the movement at large by assisting us in the discovery of suitable premises. We have thought ambitiously of a whole house in the West or West Central districts-in a quiet square. If we cannot soar to that just yet, we may at least hope to find a suite of rooms, one of which shall be large enough to accommodate the smaller meetings of the

## SIR WILLIAM BARRETT ON SPIRITUALISM AND RELIGION.

We take the following passages from Sir William Barrett's recent article in the "Church Family Newspaper," on "The Unseen Universe." It will be observed that he disagrees with those who claim Spiritualism to be in any sense a religion, but we do not regard the conflict of view as implying any irreconcilable difference. It is mainly the difference between a higher truth and a lower one. The former does not exclude or inhibit the latter. It merely absorbs and includes it. Worship is the same in essence, whether the object of adoration be an image, a man, or a Deity:—

Spiritualism is not in itself a religion, for it is a belief in survival after death and the possibility of communication with those who have passed on, founded upon the evidence of the senses; it is, therefore, the negation of faith, which rests not upon sense and outward things, but essentially on those higher spiritual instincts whereby the soul attaches itself to God. The intimacy and immediacy of the union between the soul and God, the Infinite manifesting itself in and through the finite, is the fundamental basis of religion, the true theme of which is not the future life but the higher life. Eternal life is not a mere survival after death, but a state that begins here and now in that self-surrender which enables the consciousness of God to enter into our life and express itself in love and service both to God and man. In justice it must be said that Spiritualists, who number many thousands, chiefly among our humbler fellow-citizens, are for the most part better than their creed; for, as I know personally, they are more earnest, devout, and reverent in their religious services than perhaps the majority of churchgoers.

Whilst I gladly recognise this, let me point out, as I have done in my recent work, "On the Threshold of the Unseen," that "no one will find in automatic writing or other Spiritualistic phenomena the channel for the 'communion of saints,' which is independent of material agency and attained only in stillness and screnity of soul. For the psychical order is not the spiritual order; it deals only with the external, though it be in an unseen world; and its chief value lies in the fulfilment of its work, whereby it reveals the inadequacy of the external, either here or hereafter, to satisfy the life of the soul."

We give elsewhere in this issue a very interesting article on "The Holy Thorn," by Mr. Melchior MacBride, in which he deals with some mystical aspects of Glastonbury and its Holy Thorn. It is, perhaps, unnecessary to mention that we do not identify ourselves with literal interpretations of some of the statements in the article. As we have before observed, there is apparently more than one form of truth—literal truth, that is to say truth of fact, and another form which relates to regions beyond the physical side of things and which for the present we call subjective, although for some it possesses a greater reality than material forms.

#### CHILDHOOD AND REINCARNATION.

Miss E. Katharine Bates, in the course of a letter referring to the extract given on page 411 from Miss Lily Dougall's contribution to the book, "Immortality," writes:—

Most of us regret and many of us resent the fact that innocent childhood must cease at a given time, and that one and all of the children we have loved so dearly must take on their own responsibilities and in greater or lesser degree eat of the Tree of the Knowledge of good and evil. I remember one of my brothers bitterly deploring this fact, saying it destroyed half his pleasure in seeing young children. There was no question of reincarnation involved then. The only difference I can see between his attitude and that of Miss Lily Dougall was that his horror was excited by future possibilities, while a mother whom Miss Dougall suggests is or ought to be horrified only by the thought that she may be nursing a possible male or female murderer or rake of the past. Personally I should much prefer to think that the "victim or tyrant," "harlot or rake" in generations now past, might have worked out already that bit of Karma, rather than that he or she might have these gruesome possibilities facing them in the future.

Surely as pilgrim souls, all belonging to one Father, and redeemed from our illusion of the senses through the one blessed Son, our feelings of horror and repulsion in contemplating innocent (i.e. ignorant) childhood would be rather relieved by thinking and trusting that many of that child's sad but necessary life experiences already lie in the past, and that to us has now been given the grand opportunity of influencing these children and putting their tiny feet in the path of righteousness and happiness instead of in the dark paths of their past experiences.

The virgin soul that has never known conflict "nor endured is like the virgin uniform that has never known stains of blood nor speck of dust—that has, in fact, no value but its sartorial price. It is the frayed and blood-stained article to which we do homage. It is possible to keep a virgin soul through removing all conceivable temptations, as it is possible to keep a gorgeous uniform in silver paper and cotton wool from any tarnishing of its gold lace; but that is hardly the primary idea of it. We are here surely to fight and conquer, no matter how many times we may first have to fight and fall. So much the greater joy and thankfulness when we win through at last! We are told that "There is more rejoicing in heaven over one sinner that repenteth than over the ninety-andnine who need no repentance." This repenting sinner who adds so much to the happiness of heaven may have been a "victim or a tyrant," a reformed rake or a repentant harlot, but surely no loving mother need regret having brought into the world one who has added to the joys of heaven. We cannot measure the infinite with our little tape measures. We do not even know what are evil experiences. We do not even know what true innocence means and comprehends. We may be sure that it is not merely a negative quality. In the white light of eternity which one of us can plead our innocence or boast of our virgin souls?" Not one of us is omniscient—not even the youngest,"
was one of Jowett's crushing ironies. "Not one of us is absolutely innocent-not even the youngest and most virgin soul on earth" is probably axiomatic, viewed from higher planes of spirituality. So when our Lord put that little child in the midst of His disciples, surely He meant to teach them that they should come forth from their life experiences as simple and child-like in faith and trust and capacity for love as little untried child who had yet to confront and fight his battles iu the school of life, but meanwhile was very near to the king-dom of heaven. He could not possibly have meant to infer that the door of heaven could only open to undeveloped souls. If this were the case—if the earth experiences and discipline are absolutely valueless, why send us here at all? And what magnificent philanthropist Herod and his followers must

Life is a battlefield—not a creche where mothers can sit in sensuous delight, dandling the virgin souls of their conception—the noblest mothers will be the first to give their children to the conflict—moral or physical—looking on with tears or even dry-eyed misery sometimes, but with prayers ever on their lips for victory, and eyes ever fixed on those celestial heights where the green pastures await the weary warrior—not the untried, virgin soul. What matter when or where the happy warrior won his spurs—in a past life, in this present life, or in a life beyond this? He has fought and conquered. In those happy realms there are no "aged pilgrims scarred and seamed by evil experience."

As a matter of fact, most of us have known little virgin souls indulge in such paroxysms of rage as might well wreck their careers later, were it not for the discipline of life. These are all shadows of our earth lives. When the Day of Realisation dawns and the shadows flee away, we shall think less of the methods of our education and more of the glorious results.

## HYPNOTISM AND PSYCHICAL RESEARCH.

By W. R. MATTESON.

Great as is the value of hypnotism in therapeutics and as a subject of scientific study, that value is surely exalted to its highest when we find in hypnotism a factor in the elucidation of the greatest of all questions—that of the existence of the soul. It can do much towards bringing us to a rational understanding of the soul and its functions upon super-terrestrial planes, and this naturally, because it is independent of the usual limitations that are present with psychical investigation through inductive methods.

To convince the man in the street that there is something apart from the known order of things physical—some state of being outside the realm of his comprehension—is impossible while he is strictly confined within the limitation of his physical state, and his dogmatic explanation of all psychical phenomena by trickery and legerdemain is the logical outcome of physical reasoning, with the inevitable sequence that he cannot even believe what he hears, because the reasons necessary to his conversion to a wider truth are foreign to him.

The advancement in the search for truth and the fundamental conception of the existence of the soul and its triumph over death does not rest with proof, however great and however convincing it may appear to the already convinced, because proof suggests something outside and exterior to the person concerned. It is in the all-important conversion from one state of reasoning to another, which is an internal process, an unfolding of spiritual perception, knowing without the aid of reason, the birth of intelligence as contrasted with intellect. This inner realisation comes to all when they are ready to receive it, and does not always depend upon psychical investigation to give it birth, but is very often brought about in the most simple way imaginable; to some it comes by a chance word in conversation, to others by a great sorrow in life. This is the awakening—a necessary step in the process of evolution.

This conversion may be likened to a definite stage in hypnosis, wherein the subject exchanges one state of consciousness for another. Thus, the hypnotic subject perceives a garland of flowers where to physical perception only bricks and mortar stand. Hallucination is but a function of the creative powers within to mould environment from the plane of thought, the character of the things perceived being conditioned by moral worth. Can this be understood in terms of a heightening of the physical faculties—faculties limited by the amount of experience and education, i.e., by impression made upon them from without? There is something greater at work, and that something is the soul. Although this seems difficult to explain in words, it is really a simple matter.

What we perceive in the deep stages of hypnosis is a manifestation of soul projection, wherein the soul animates the body from without, lacking reason and discrimination as physical attributes, and showing a mode of consciousness of fourth dimensional functioning. This may become more clear by the account of the following experiment, one of a series carried out a few years ago.

The subject is seated, and by suitable suggestion passes into a light sleep, which is increased in intensity according to the degree of susceptibility shown. The eyes are bandaged to the satisfaction of all present, and the subject is ready for the experiment. Taking a pack of ordinary playing cards, I hand them to the company present for examination, and request that one card should be retained unknown to the subject. I then explain to the company that the experiment consists in the detection of the card selected. The cards are now handed to the subject, with the exception of the one selected, with the request that the impressions received through the sense of touch should be given to the company. The suggestion invariably given

was to the effect that all the cards were the same. I suggest strongly that this is so, but at the same time I suggest further that I have in my possession a special card which, while having something in common with the other cards, is just three times the thickness of those previously examined. This suggestion being enforced, the subject acquiesces in the statement that the thick card can easily be detected from the others. The card is withdrawn and placed in the pack and shuffled to the satisfaction of all. The whole pack is now handed to the subject, with the request that the thick one should be picked out from the rest. This is generally successful, and failings can nearly always be traced to the incompleteness of the hypnotic condition.

Although only a simple experiment, I am of opinion that it holds some amount of interest in psychical research and questions concerning proofs for the existence of the soul.

In the first place, can this experiment be paralleled in normal consciousness, or, in other words, by one who is consciously residing upon the physical plane? We feel we must say no. Length, breadth, thickness, &c., are applicable only to the physical senses, and perception of difference can only be possible where difference is, for example, between paper and cardboard. Heightening of the faculties may quicken perception to the most minute variations, but can it explain the perception of difference where none is supposed to exist? This must inevitably lead us to the conclusion that there is a state of consciousness which functions apart from the physical brain and can create difference or diversity of objects by the creative will perceiving without that which is reflected from within.

#### THE "CHERITON GHOST."

It is the custom for the newspapers to pass quickly from one topic to another, and the subject of the "disturbances" at Cheriton died out suddenly. But that, as it seems to have surprised many people to learn, did not imply that they had really come to an end. They continued after the Press lost interest in them and the boy labourer who was fondly supposed by some persons to have been the culprit had retired from the scene. We learn from a correspondent that the manifestations were resumed when the builder returned to his work. Our informant writes:—

The last of all seems to me to be the best. When the concrete had been newly laid in position and faced up, the place was locked up for the night. In the morning all the larger rocks were found carefully abstracted from the floor and placed higgledy-piggledy on the top.

The work was broken up and re-laid, with a similar result the next evening—the only difference being that the tenant in possession took a little more care and left the stones in two tidy heaps.

In the morning several people tried placing the rocks back into their holes, and they were calmly rolled out again and had to be finally kept in position with boards.

WE have heard with regret that Mr. W. Tudor Pole and Mr. Percy R. Street (both serving with the colours abroad) have been wounded. We have no particulars, and have reason

Not been wounded. We have no particulars, and nave reason to hope that in neither case is the injury serious.

ALCHEMY.—The "Sunday Times," in extracts from its issue of January 6th, 1828 ("Ninety Years Ago"), gives the following: "It will scarcely be credited that there are one hundred persons in London busily employed in wasting their time in trying to discover the philosopher's stone—that is, to commute (sie) metals into gold." But even to-day alehemy has not quite died out, and we have heard at least one capable electrical expert talk in a sanguine way of the possibilities of transmutation on modern scientific lines.

MR. Peter Trolove, of Christchurch, New Zealand, writes appreciatively of the article, "A Great Message," from the pen of our contributor "Joy," which appeared in Light of August 25th last. He tells us that he printed five hundred leaflet copies of this article which he has distributed amongst bereaved parents, the clergy and others. Mr. Trolove is to be complimented on his public spirit. Referring to the leading article, "Points of View," in our issue of September 8th, Mr. Trolove writes: "I am quite in agreement with your views. I recognise the futility of unbalanced enthusiasm, but who can tell the far-reaching effects of a judicious word here and there and a little unoltrusive seed-swims?"

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, LONDON, W.C. 2.

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## Light:

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#### MEDITATIONS AND ADVENTURES.

CONCERNING THREE NEW BOOKS.

Three of the last new books, all significant of the trend of latter-day thought, strike us as representing in a rough way a kind of trilogy. There is a certain sequence about the three, and we fancifully classified them as the Normal, the Abnormal, the Supernormal, or as severally representing the Realist, the Dreamer, the Idealist. It is quite likely that some would quarrel with such a classification, and we admit at once that it is rather arbitrary and imperfect, but it will serve a temporary need.

We take first, in the order chosen, "Mountain Meditations," by Miss L. Lind-af-Hageby (Allen and Unwin, 4s. 6d. net). Here we have the reflections of a mind of clear intelligence, viewing life, literally as well as metaphorically, from a mountain height. Miss Lind, as she tells us, belongs to the "great and mystic brotherhood of mountain worshippers," and the opening essay, "Mountain Tops," finely develops the theme. Her "study window" was the casement of her Swiss chalet, and although seized, like the Roman poet, with a divine madness-as the effect of height and air and Alpine splendour-her "delirium of mountain joy" is distilled for us in sane fashion. The emotions are passed through the crucible of a mind finely attempered both to the inner and the outer side of things. There are many literary allusions - poets, sages and hermits of the mountain life are quoted and discussed-but through all the author reveals her own mind and records her own views and impressions, with many bright, imaginative and original touches.

Naturally that portion of the book which will have the most direct appeal to followers of our own subjects is the essay on "The Borderland," in which the issues of Spiritualism and Psychical Research are handled with vigour, insight, and that sympathy which is always so valuable when, as in this case, it is allied to a clear, intellectua perception of the question. Here are some passages which reflect the spirit of the essay, and, indeed, of the whole book :

The dull materialism which smothers all signs of independent spiritual experience is the negation of all the forces which animated the Master. The earthly life of Christ, with its supernatural manifestations, its miracles and its wonders, was the supreme demonstration of the Spiritualistic conception of the power of transcending matter. The appearance of Moses and Elias on the Mount of Transfiguration, whether regarded

as a vision or as a materialisation, was of the order of the phenomena which are now banned as anti-Christian.

Here in the freedom of the mountains I feel something of the inscrutable certainty, the joy of a secret conviction that wisdom waits on our tortuous paths in the Borderland.

We take next "Gone West: Three Narratives of After-Death Experiences," as communicated to the author, J. S. M. Ward, B.A., who is described as late Scholar and Prizeman of Trinity Hall, Cambridge. Notwithstanding this imprimatur of scholarship, the book is evidently one that the orthodox reviewer would class at once amongst Charles Lamb's biblia a-biblia-"books which are no books." But it will have (and, indeed, has) a wide appeal to that growing circle of readers which has outgrown the old limits of conventional thought. True, the strange descriptions it conveys of the life beyond will give pause to many even amongst those who have accepted psychical evidences. They are "unverifiable matter." The accounts, even if accepted, will in some quarters invite the description "subjective." That will not entirely discount them for some of us who have begun to wonder how far our life experiences here may not come under the same description. True, when we check the facts with each other we find agreement and thus corroboration of some grade of reality. But the same thing might be equally true amongst those on a certain level in that world of psychic experience which to us appears to be subjective or even illusory.

Mr. Ward's book is divided into three parts, dealing first with "the Lowest Division of the Spirit Plane," next with the after-life and experiences of a man of evil character, described as "The Officer," and finally we have W. A.'s account of "The Astral Plane." The information was gained by visions, trance conversation and automatic writings. The author, in a preface marked by an admirable frankness and simplicity, gives us the story of the genesis of the communications. They were due, he says, to the desire of H. J. L. (a departed friend) to convey to him an account of life beyond the grave. He tells us, amongst other things, that the visions contained "veridicable" facts entirely unknown to him, which proved to be true on investigation. The communications, so far as they deal with general issues, are clear, reasonable and consistent enough. But the descriptions of life in the lower spheres have something of a nightmare quality -it may be even so in reality! They are strange, gruesome, repellent; they make large draughts on our powers of belief. They may be true enough in their order. The experiences of the darkened soul may be, and doubtless are, only illusory when regarded from higher states of perception. In going through the book we were occasionally struck with passages consistent with many statements from other psychic sources. Here is an extract from the story of "The Officer"; it has a significance that will be apparent to all initiated students of our subject :-

The demons created by the imagination of men fade as the men who have created them, by thinking of them, move on; but, unfortunately, they are always being recreated by other men. Some persons do quite a lot towards peopling hell with devils. While there they torment, as we have been taught to believe they would. Those who have not been taught about them don't see them.

There is a whole philosophy in that last sentence! It is, as we have indicated, a challenging book, calculated to infuriate some of those who do not stop to think over a new idea, especially one which is more than usually unattractive. And this will apply to some of those who have knowledge of psychic facts. For ourselves, we found in it curiously interesting passages, ideas full of suggestion, and things of evidential value. But there is always something difficult and elusive in judging accounts of an order of life

of which normally we have no experience, and which puts into physical terms things which clearly lie outside the physical order. It is distinctly a book concerning which there can at present be little community of opinion (except on the question of its moral teaching, which is exemplary). We lack all criteria of judgment except that of the agreement of witnesses. And the witnesses are sometimes very much at variance unless on certain fundamental questions on which there is, as we know, a general consistency.

We have left ourselves little space to deal with the last of the trio of books, "The Adventure Beautiful," by Lilian Whiting (Little, Brown & Co., Boston, Mass.). But the thousands who have read Miss Whiting's previous books, such as "After Her Death," "The World Beautiful," and "The Spiritual Significance," need only to be told that this book is infused with the same spirit of ideality and sweet reasonableness. It is a fine blend of insight, devotion, revelation and practicality, the last mentioned quality exemplified in records of psychical experiences. Miss Whiting draws on some rich veins of religious, philosophic and scientific literature. There are many fine quotations in prose and poetry, and some passages in her book recall the description of a "Boston Herald" reviewer concerning her volume of verses as being "like a bit of sunlight landscape on a May morning."

#### A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 14TH, 1888.)

The St. Alban's, Holborn, Parish Magazine for the current month is devoted to accounts of the circumstances of the death and funeral of the Rev. A. H. Mackonochie, so long and so wel known in connection with St. Alban's Church, Holborn. Of his most self-sacrificing and blameless life and strange, sad death in the snowdrift amid the Scottish mountains it is needless to say anything here; but the following passage from a letter of the Bishop of Argyll and the Isles at p. 16 of the Magazine will have interest for the readers of Light: "We cannot tell for certain when he breathed his last, but a thing happened which I think may give a clue. About a quarter to twelve on that terrible Thursday night, while J. W. was at his prayers in his Glencoe lodgings, he suddenly felt conscious of a presence in the room, and, looking up, he saw something white pass before him. . . . I should mention that at that time he knew nothing of our anxiety. A quarter to twelve would have given our dear friend about six hours or more of utter darkness and bewilderment, and on such a night this would have been about as much as any strong man could have endured."

[This issue of Light also contains a long letter from Mr. H. Eglinton, father of the famous medium, Mr. Wm. Eglinton, to the Hon. Alexander Aksakoff, giving an account of some striking manifestations of the younger Eglinton's mediumistic powers. The letter concludes as follows: "For fourteen years I have carefully, critically, and constantly examined these phenomena in the home circle, under the most favourable circumstances, never once allowing my feelings as a father to warp my judgment in an impartial criticism of my son's powers; and I have no hesitation in affirming the phenomena to be true and only explainable by the theories propounded by the Spiritualists."]

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#### "RAYMOND" RE-STUDIED.

ADDRESS BY ELLIS T. POWELL, LL.B., D.Sc.

(Continued from page 6.)

If we accept the survival of Raymond as a working hypothesis, then, to paraphrase Huxley's words, "either it will prove its capacity to elucidate the facts of personal survival, or it will break down under the strain." My view (and compared with Sir Oliver, writing of his own son, I am a mere outsider) is that the records of the Raymond investigations, used as the basis of the hypothesis of Raymond's survival, do prove their capacity to elucidate the facts of personal survival, and that they do not break down under the strain. That was also the view of the late distinguished lawyer, Lord Dewar, speaking simply as a lawyer and with no prepossession in favour of Sir Oliver's feelings. For these records show, up to the point where any alternative hypothesis becomes impossible, that although the bodily presence of Raymond Lodge has vanished from the earth, there is an existent intelligence which remembers Raymond's earth-life, can still recall its incidents and still maintain its affections, and which can enter into communication both with those who have passed on and those who remain here.

Above and beyond the evidences of identity, the book is literally crammed with touches of the kind which have been called undesigned coincidences. That is to say, it abounds in passages where the communicating intelligence conveys glimpses of the life beyond, often as obiter dicta, or mere "asides," and yet these are found to agree in nearly every detail with knowledge derived from other psychic sources. This general consistency of statement with regard to existent conditions on the other side is one of the most remarkable, as it is one of the most remarkable, as it is one of the most researchers come in contact. For instance, at the beginning of his experiences Raymond says:—

"I have met hundreds of friends. I don't know them all." (Page 98.)

And the control adds :-

"There was confusion at first. He could not get his bearings, didn't seem to know where he was." (Page 99.)

Again, with regard to one of the most frequent and familiar paradoxes that come to us from the other plane:—

"You do not feel so real as people do where he is, and walls appear transparent to him now (p. 183) . . . things appear so solid and substantial . . . it was only for a second or two, as you count time, that it seemed a shadowy vague place (p. 184). He doesn't understand how it looks so solid ." (P. 193.)

And out of this confusion of thought springs the doubt about being dead at all—the so-called "dead" ridicule the idea that they are so.

"It's awful when they have passed over and won't believe it for weeks: they just think they are dreaming (p. 202). They don't believe they have passed on (p. 127). They do not know where they are, nor why they are there (p. 127). It is so hard for them when they see us and they feel alive, and their people keep on sobbing."

Still another passage is the solution of a problem which puzzles and troubles many a bereaved heart which has the courage to inquire what has happened to the *spirit* body when the physical frame was shattered by a bomb—

"When anybody's blown to pieces it takes some time for the spirit body to complete itself, to gather itself all in and to be complete . . . The *spirit* isn't blown apart, of course . . . but it has an effect upon it (p. 195) . . . People should not be cremated for seven days" (p. 196),

because, as I was told years ago by spirit intelligences, the cremation process too soon after death frequently inflicts a violent shock on the spirit, as it precipitates too violently the final stages of the separation of the spirit from the body, which ought to be left to take their normal course and not forcibly accelerated.

But the conditions, if strange at first, soon begin to be appreciated, and then comes a glad awakening to their interest and promise—

"It isn't a dismal hole like people think," he says to his mother (p. 120). Life there is "going to be fifty times more interesting than on the earth plane." Doubtless the quickened interest is in some degree due to the widened scope of every faculty—in Rupert Brookes' paradoxical words we shall—

"Learn all we lacked before, hear, know and say,
What this tumultuous body now denies,
And feel, who have laid our groping hands away,
And see, no longer blinded by our eyes."

As another example of the statements consistent with testimony from other psychic sources, Dr. Powell quoted Raymond's

"There don't seem to be any children born here. People are sent into the physical body to have children on the earth plane: they don't have them here" (p. 197). This passage is so completely in accord with what we know from other such testimony, and yet was in itself so startling, that if it stood alone it would go far to establish the genuineness of communi-

Proceeding, Dr. Powell said :-

It was in the course of a sitting of Sir Oliver Lodge and Mrs. Leonard on December 3rd, 1915, that there occurred an episode which has been the subject of a great deal of criticism at once caustic and ill-founded on the part of Sir Oliver's reviewers. Let us have the passage in full before we consider it.

"People here try to provide everything that is wanted. A chap [that is, on the other side] came over the other day who would have a cigar. 'That's finished them,' he thought. He means he thought they would never be able to provide that. But there are laboratories over here, and they manufacture all sorts of things in them. Not like you do, out of solid matter, but out of essences, and ethers, and gases. It's not the same as on the earth plane, but they were able to manufacture what looked like a cigar. He didn't try one himself, because he But the other didn't care to; you know he wouldn't want to. chap jumped at it. But when he began to smoke it, he didn't think so much of it; he had four altogether, and now he doesn't look at one. They don't seem to get the same satisfaction out of it, so gradually it seems to drop from them. But when they first come they do want things. Some want meat and some strong drink; they call for whisky sodas. Don't think I'm stretching it when I tell you that they can manufacture even that. But when they have had one or two, they don't seem to want it so much—not those that are near here. He has heard of drunkards who want it for months and years over here, but he hasn't seen any. Those I have seen, he says don't want it any more-like himself with his suit, he could dispense with it under the new conditions. He wants people to realise that it's just as natural as on the earth-plane."

In some of the insulting criticisms of the book-criticisms which Sir Oliver Lodge has rightly ignored, since they were obviously the work of people without a scintilla of technical knowledge—the idea that a spirit would call for whisky sodas seems to have been regarded as stamping the whole book with the brand of fraud. The truth is that such passages demonstrate the absolute honesty of the writer-partly because their inclusion evidences his candour and his resolution to suppress no fact, however awkward at first sight it may appear, and partly because the passages themselves are in complete accord with the experimental knowledge of psychic investigators themselves. To begin with, transition to another plane involves no change in the habits or propensities of the individual. They remain just the same. But inasmuch as the animal instincts and propensities depend upon physical functions for their satisfaction, they are incapable of exercise on a plane where the physical frame no longer sists. That is to say, the desires are perpetuated without the means of gratification: and that is all the Hell which really exists in our universe. To have depended upon animalism, in exists in our universe. To have depended upon animalism, in one shape or another, for the pleasures of existence, and then to find oneself in a sphere where there remains only the memory of past indulgence and the propensity, hopelessly frustrated by the conditions, for its repetition—that is Hell. In that striking New Testament picture of post-morten conditions, the parable of the rich man and Lazarus, there is this craving for the unattainable portrayed or prefigured in the request that Lazarus shall be sent to dip the tip of his finger in water and cool the parched tongue. In these facts lies the reason why several of the great religions—Christianity is a conspicuous instance-have urged upon man the desirability, in his own interest, of mortifying his physical members, so that he shall not carry with him, into another sphere, an animalism which is impossible of gratification. But these ideal conditions are only attained in some of the most exalted spirits of our race; and therefore with many of us—and especially with lads cut off in the first flush of youth, before the experience of life has mellowed their natural physical ebullitions—there is a passion for indulgences inconsistent with the environment. I have myself heard the cry for drink uttered by a spirit who managed to get through in a direct-voice seance. And there is a case recorded, I think, by Dale Owen of a hospital nurse of indifferent character, who manifested in a very irreverent circle made up of medical students, and whose utterances were such that even their seasoned humour boggled at it and they hastily terminated the proceedings.

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Their utter unfamiliarity with the subject is the only excuse which can be urged for Sir Oliver Lodge's jesting reviewers. Ignorance is the mother of cheap ridicule—aye, and sometimes of more serious, though equally baseless, criticism. Years ago, a distinguished but eccentric journalist was appointed to the editorship of a leading daily newspaper. He decided upon an out-and-out reorganisation of every department. To begin with, he sent for the City editor, one of the heads of his profession, and pointed out to him that all the Stock Exchange tession, and pointed out to min that at the Sock Exchange securities were quoted by means of a double price. Consols (this is a good while ago) were  $89\frac{1}{2}$ ,  $89\frac{3}{4}$ , and certain shares were 18s. 6d. to 19s. 6d. "In future," said the new editor, "I shall only have a single price quoted for Stock Exchange securities. This double price is a palpable absurdity, since there cannot be two quotations in the same market for the same security." The critic did not possess sufficient experience to tell him that unless there are two prices in the same market for the same article, dealings will come to an end. jobber quotes a share at 18s.6d. or 19s.6d. he means that he will buy at 18s. 6d. and sell at 19s. 6d., and the difference is his means of livelihood; just as your provision dealer will buy butter at 1s. 6d. and sell it at 2s. 6d., living on the difference. Compel him to buy at 1s. 6d. and sell at the same price, and he will promptly retire from so unprofitable a business. Yet that simple economic fact was as unknown to the fervid critic of the City editor as are the elementary principles of psychic science to some of those who rush in for the purpose of demolishing Sir Oliver Lodge. The history of scientific advance is a pathway strewn with the bleached bones of ignorant critics; and I think Sir Oliver Lodge (in spite of his pathetic references to the short time which yet remains to him) may live long enough to see more than one skeleton added to

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I am not going too far when I say that in the history of pyschic science "Raymond" is destined to hold a place equivalent in honour to that occupied by Darwin's masterpiece, "The Origin of Species," among the intellectual achievements of the nineteenth century. The theories put forth in that immortal work by the greatest scientist the world has thus far ever known have revolutionised our entire outlook upon Nature-in fact, there is no department of knowledge which has not been lighted up by the principle of evolution by natural selection, first defi-nitely and publicly enunciated in Darwin's "Origin of Species," contemporaneously with its private apprehension by Alfred Russel Wallace, himself a scientist of the first calibre, and himself, let us say with pride, a convinced believer in the reality of psychic science. Time has placed the Darwinian hypothesis amongst the foundations of Science and Religion, and will do the same for the principles expounded by Sir Oliver Lodge in "Raymond," and that, unless I am greatly mistaken, in a much shorter period than it took to justify Darwin. (Applause.)

On the motion of THE CHAIRMAN, seconded by Dr. ABRAHAM WALLACE, a cordial vote of thanks was given to Dr. Powell, and the proceedings terminatee.

#### SPIRITUALISM AND THE STAGE.

Mr. Ernest Meads, who is not only well known in psychic circles but has won a reputation in the dramatic world as a Shakesperean reciter and actor, gave an address on the above subject on a recent Sunday at the Playgoers' Club. In the course of his remarks, which were listened to by a deeply interested audience, Mr. Meads related striking examples of psychic experiences connected with the players and playwrights of the past, notably Grimaldi and William Wycherley. On the philosophical side of his subject Mr. Meads discoursed of inspiration—the artist's dependence on an interior world for his flashes of inspiration and the perfect portrayal of the characters he assumed. His observations on the psychic side of theatrical art were highly suggestive as coinciding with the experience of some great actors.

#### "THE HOLY THORN."

A STUDY IN CELTIC MYSTICISM.

By MELCHIOR MACBRIDE

(Author of "The Story of Glastonbury and the Grail" or "The Light of Avalon," "A Message from the Gods," &c.)

So far this staff hath served me well, but now, All hard, and brown and dry, I'll plant it here; For here in Brython have we found a home And shelter in the Vale of Avalon.

A gift from Jesus Christ our Lord to me, It is the symbol of that mighty Power Which pours through all who put their trust in Him. That Power to Brython now, behold, I give; And, while the word of Everlasting Truth With any in this blessed land abides,—
To give a promise of the Joy to be When Christ on earth His Heavenly Bride shall wed,—That rod shall blossoms bear and pure white flowers Between the dying old year and the new: For Great the Light when New Truth stirs the old; But Greater It shall be when both are One.\*

So spake Joseph of Arimathea when he planted his staff at Glastonbury; and now, when the Anglo-Celtic people have returned to the Land of the Thorn to liberate Jerusalem from the servitude in which for so many centuries she has groaned, the Thorn-tree is once more in blossom at Glastonbury.

Every year since the days of Joseph of Arimathea the same "miracle" has happened.

When the Roman legions came by way of Bath to the Vale of Avalon they gazed with wonder on the mystery of the winter Thorn: and they changed their religion for the teaching of the old Church at Glastonbury.

When the Germanic barbarians broke up the civilisation of the Roman Empire, and pagan Anglo-Saxons swept down upon the culture of the Land of Avalon, they also found the Thorntree at Glastonbury blossoming in the depths of the wintry night.

When King Arthur reigned in the Land of Avalon, and the first Order of Chivalry of which we have any record in the Western World was formed, the Knights of the Round Table rode forth on their missions from the shelter of the Thorn; and it was ever unto that shelter after their missions were accomplished that they longed to return.

When St. Augustine brought the strange teachings of the Church of Rome to that branch of the ancient Celtic Church which had already been established for many centuries at Canterbury, the Thorn-tree still continued to blossom as before in the Land of Avalon.

Year by year it whispered its message to men concerning the true teaching of the old Church at Glastonbury; year by year it whispered to men at Christmas-time of its home on the far-off hills of Judea; year by year the spirit of the Thorn moved the hearts of men at Christmas-time to remember that the hills and valleys of its native land were trodden down beneath alien feet, that Jerusalem and the Mount of Olives from which it came were still held in bondage by an alien race.

The Norman Conquest came and swept over the land: westward flowed the invaders until they reached the Land of Avalon; and then, after they had looked upon the Thorn, their eyes, too, in turn followed the gaze of the Saxons and Celts and were directed toward the land of Palestine, whence came the Thorn.

So, gradually, in the dark ages of Germanic barbarism and Latin Christianity a great Light appeared. Men's hearts were set on fire by a great desire, their actions were directed by a great resolution; for they had heard the call of the old Church at Glastonbury and had determined to liberate the Land of the Thorn.

A single purpose ran like fire through the length and breadth of Western Christendom. Peer and peasant united as never before. The springs of every great mystic teaching began to flow anew. And, as men's hearts turned toward the earthly Jerusalem, so their hearts began to turn toward the City of God within. The Holy Sepulchre on the physical plane became a symbol of their search for the Holy Grail in the realms of the soul.

As it was an empty sepulchre for which they fought on the physical plane, so it was an empty receptacle for which they fought on the spiritual plane. On the physical plane they fought for an empty sepulchre because of that which it had contained; but on the spiritual plane they fought for an empty receptacle because of that which it might yet be prepared to contain, even though it were buried deep in rubbish when found.

And for a time it seemed as though the quest on both planes would succeed. Jerusalem was taken from the Turks on July 15th, 1099, and men's hopes ran high.

Thus arose the celebrated Order of Knight Templars—true Crusaders and Guardians of the Holy Sepulchre on the physical plane, and true seekers after the Holy Grail on the spiritual plane. True Children of the Thorn were they, and worthy so to be remembered by us for all time.

In them the Light of Avalon dwelt awhile and found a home. And it is not to be wondered at that all such movements eventually incurred the hostility of the Church of Rome; for behind every mystic movement in the Western world has stood the old Church at Glastonbury—the Mother Church in all the world—founded by direct command of the Master Himself, and founded many years before Peter founded another Church at Rome.

But, alas, Jerusalem was recaptured by Saladin in the year 1187, the Mongol Tartars in their turn took it from the Saracens in 1244, and the Latin Kingdom in Palestine finally came to an end in 1291.

So the Thorn completed its first day's work; its day of approximately one thousand years. The Great Light of Avalon, which had prevailed over Roman conquerors and northern barbarians and over the barbarism of Latin Christianity, now gave birth by means of the Crusades to the Revival of Learning in Europe and to all true humanitarian progress since those days.

And now, to-day, on the hills of Judea, our troops may from time to time catch sight of a flowering Thorn, and wonder why the Thorn-tree should blossom at such a strange season in Palestine. For all the world has heard this Christmas-tide that the city of Jerusalem has once more been delivered from the blighting influence of the Turk, never more to be trodden under alien feet.

Mysterious, indeed, is the nature of the Holy Thorn. Those who believe in it and who love it, may transplant it and carry it far away from its Glastonbury home; it always flowers at Christmas-time with them.

But let it be transplanted to the garden of one who has never seen the Holy Thorn in blossom at Glastonbury—as white as snow on Christmas Day—and who does not really believe, both consciously and subconsciously, in the power of the Thorn to blossom in this manner—then unto him the Thorn renders a return even according to the manner in which he has inwardly expected and believed.

For the Thorn is very sensitive to atmosphere; and before all things it demands faith and love. The same tree that has flowered successfully in an atmosphere which is spiritually congenial, may refuse to flower in an atmosphere where faith and love are lacking, even though the physical conditions of the environment appear to be much more favourable.

Many years ago I knew an old botanist who yearly went on Christmas Day to see if a Glastonbury Thorn at the farther end of his somewhat extensive garden was in blossom. He never found it in blossom; and I soon came to know that he never expected to; he only wanted to be able to declare for another year that there was something wrong with his tree or with the Glastonbury Legends after all.

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As another example of the statements consistent with testimony from other psychic sources, Dr. Powell quoted Raymond's remark:—

"There don't seem to be any children born here. People are sent into the physical body to have children on the earth plane: they don't have them here" (p. 197). This passage is so completely in accord with what we know from other such testimony, and yet was in itself so startling, that if it stood alone it would go far to establish the genuineness of communication.

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On the motion of the Chairman, seconded by Dr. Abraham Wallace, a cordial vote of thanks was given to Dr. Powell, and the proceedings terminate.

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Mysterious, indeed, is the nature of the Holy Thorn. Those who believe in it and who love it, may transplant it and carry it far away from its Glastonbury home; it always flowers at Christmas-time with them.

But let it be transplanted to the garden of one who has never seen the Holy Thorn in blossom at Glastonbury—as white as snow on Christmas Day—and who does not really believe, both consciously and subconsciously, in the power of the Thorn to blossom in this manner—then unto him the Thorn renders a return even according to the manner in which he has inwardly expected and believed.

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thousand really knows that the Holy Thorn does actually blossom, naturally, twice a year at Glastonbury—once in the ordinary season and again at Christmas-time, "between the dying old year and the new"—an event which the inhabitants of Glastonbury in their thousands, year after year, generation after generation, century after century, have witnessed since the days of Joseph of Arimathea.

When Cromwell visited the West of England he found a very ancient specimen growing on Wearyall Hill at Glaston-bury. By grafting and inarching the original Thorn-tree had been perpetuated in and around the spot on which the staff of Joseph of Arimathea was actually planted. The veneration in which it was held by the local inhabitants was great.

And so enraged was Cromwell with the Thorn-tree for daring to blossom on Christmas Day and for becoming an object of such veneration, that he determined to destroy it and gave directions for the Thorn to be cut down. And it was cut down.

But still it was not destroyed! The spirit of the Thorn, which had kept men's hearts warm in the Vale of Avalon through all the vicissitudes of the dark ages, was stronger than any power which Cromwell could bring to bear against it: the spirit of the Thorn knew how to protect its host from Cromwell's iconoclastic fury.

One man lost his sight and one man cut his leg deeply over the transaction. And then, when the soldiers in savage fury flung the beautiful head of the Holy Thorn to the ground, all unnoticed by Cromwell a tiny string of unsevered bark held fast, and refused to break with the sudden strain.

As the head fell, this tiny string of bark, peeling itself free from the stump, ran down to the surface of the earth and then lay flat upon the soil, still continuing to connect the head of the Thorn with its living roots in the ground.

From the beheaded trunk the Holy Thorn could never renew itself, for the head had been severed below the graft; but connected with its roots by this single strand of bark for years and years afterwards, lying on the ground, the head of the Holy Thorn still continued to blossom at Christmas-time as before, "between the dying old year and the new," to the wonder and admiration of the whole countryside.

From this tree grafts were taken; and, when in due course the Thorn-tree died, many flourishing specimens of the Holy Thorn had already been established in various parts of Glastonbury. A large stone slab was then placed on Wearyall Hill to mark the original site of the tree, where it may be seen to this very day; and, by grafting, this particular specimen of the Holy Thorn has been perpetuated ever since.

As a matter of fact, it may be stated that the Thorn-tree never dies. The original Thorn-tree which continued its existence in the staff of Joseph of Arimathea has continued to exist at Glastonbury ever since.

Many are the stocks that have borne it, many are the wildlings upon which it has been inarched, many are the different roots that it has sent down deep into the ground. But, whether by inarching or grafting, the original Thorn-tree of Judea has continued to exist in the Holy Thorn of Glastonbury and will continue to exist there as long as any member of the human race remains to till the ground in the Land of Avalon.

Only in Avalon were people to be found who would continue to propagate this Thorn. And to Avalon it was sent. For not only did the original Thorn-tree in Judea supply the staff for Joseph of Arimathea, it also supplied the twigs wherefrom was woven the Crown of Thorns.

The sacred legend tells us that the Master Himself—the Lord of Bethlehem—shortly before His crucifixion cut a green staff from a thorn-tree on the Mount of Olives and presented it to Joseph of Arimathea, and bade him go forth in due season to the Isles of the West, and particularly to the Magi who dwelt in the sacred Laud of Avalon; that, after the Jews had finally rejected and crueified their Messiah, Joseph and his party, consisting of the Inner Circle and more immediate friends and companions of the Master, eventually left Palestine and came by way of Marseilles and Brittany to the Land of Avalon; that here, in the land of the Magi who had travelled to the East to welcome the Saviour

at His birth, the first great Christian Church in all the world was erected at Glastonbury under the direct supervision of Joseph of Arimathea—years before any of the churches ascribed to Peter and Paul had been founded in other parts of the world—and that the Royal House of Judah, rightly and properly represented by the House of Joseph of Arimathea (the brother of the Virgin Mary), allied itself by marriage in Avalon to the Royal House of Brython—which alliance has continued to this very day, and which now gives to our present King the right to reign over the Promised Land.

The Anglican, the Protestant, the Old Catholic and Roman Catholic, and Christians orthodox and heterodox too numerous to mention, may say that these things are but legends, but we of the ancient Celtic super-Christian Church who have spiritual vision know that these things are true.

Through the great apostasy of the past two thousand years we of the deathless race, the children of the Thorn, have waited and watched and worked, in and from the Land of Avalon, for the Dawn. And now in this, the very nadir of humanity's existence on this planet, the Dawn is at hand. The Light of Avalon is breaking o'er the world.

#### LETTERS TO THE EDITOR.

Dark Seances and Direct Voice Phenomena.

Sir,—May I be permitted to give personal evidence in disproof of the somewhat hasty generalisation of "Pax" on p. 416, based in my own case on the experience not of two, but of some forty sittings, mostly with Mrs. Wriedt, during which remarkable evidence was received? On no occasion have I suffered from any feeling of exhaustion, and my wife, who was always present, and at times not in the best of health, had the same experience, being often rather benefited than the reverse by sitting.

It should be remembered that expenditure of energy is not necessarily injurious, unless excessive. Bad ventilation is obviously harmful, whether at church, theatre, or scance; but this is beside the point. The idea that absence of visible light conduces to the manifestation of low rather than high intelligences seems a relic of mediavalism; its sole apparent disadvantage lies in rendering the task of obtaining conclusive evidence of physical phenomena more arduous. In the case of Mrs. Wriedt, there is no difficulty in establishing the fact that the "voices" are independent: we have heard two or more trumpet voices speaking simultaneously with Mrs. Wriedt. The internal evidence of the communications is, of course, unaffected by their occurring in light or darkness; that the "general tone" of the intelligences is of a "banal description" has not been our experience. While tests of identity are sometimes (of necessity) of a trivial nature, we have often had speeches and addresses of an elevated kind. The controls tell us that sitters bring their own friends.

The study of the luminous appearances often seen obviously needs darkness: they are certainly visible in different degrees to different sitters. On one occasion I provided myself with coloured screens, including the Kilner ones, for their observation, but the sitting was devoid of them, and further opportunity did not present itself. It seems an experiment worth trying. As a fellow "telescopist," I can quite endorse Miss Irene Toye Warner's recommendations, and only hope her information about Mrs. Wriedt may prove incorrect. One further remark: An appliance for convenient note-taking in the dark is much to be desired. I am trying to devise one, and should like to know if any correspondent has made any successful attempt to do so.—Yours, &c..

R. W. BUTTEMER.

St. Mary's, Godalming.

On Sunday, January 20th, at 6.30 p.m., Miss Lind-af-Hageby will deliver an address at Steinway Hall entitled "Religious Reconstruction and the Place of Spiritualism."

I no not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated "magnetic," somnambulistic," "mediumistic," and others not yet explained by science, to be "impossible," is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind is not biased by preconceived opinions—may acquire a radical and absolute certainty of the reality of the facts alluded to.—Camille Flammarion.

#### SOCIETY WORK ON SUNDAY, JAN. 6th, &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall,
Lower Seymour-street, W. I.—Powerful address, "The Incarnation in the Light of Psychic Science," by Dr. Ellis T. Powell;
appreciative audience. Sunday next, Dr. W. J. Vanstone. appreciative audience. See front page. -G. C.

See front page.—G. C.

London Spiritual Mission: 13b, Pembridge Place, Bayswater, W.—Addresses by Mr. E. W. Beard and Mr. H. G.
Beard. Both services conducted in accordance with the King's wishes. For Sunday next see front page.—I. R.

'Church of Higher Mysticism: 22, Princes-street, Cavendish-square, W.—Morning and evening, powerful inspirational addresses by Mrs. Fairclough Smith. Morning subject, "Prayer"; evening, "Peace." For Sunday next, see front page.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—

Excellent address and New Year's message by Mr. Gwinn.

Excellent address and New Year's message by Mr. Gwinn. Sunday next, 6.30, in No. 13 room, Mr. Sarfas.— E. S.

TOTTENHAM.—684, High-road.—Alderman D. J. Davis spoke on "The Mission of Spiritualism." Sunday next, 3 p.m., Lyceum; 7, Mr. D. Hanneford.—D. H.

CLAPHAM.—ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.—Sunday next, 11 a.m., public circle; 7 p.m., Mrs. Mary Gordon. Friday, at 8, public meeting. 20th, Mrs. Neville.—M. C.

ing. 20th, Mrs. Neville.—M. C.

BATTERSEA.—45, St. John's Hill, Clapham Junction.—
Good morning circle; evening, Mrs. Podmore, address and clairvoyance. Sunday next, 11.15, circle service; 5, tea; 6.30, Mr. G. Prior. 17th, 8.15, Mrs. Bloodworth.—N. B.

Wimbledon Spiritualist Mission. — Address and congregational prayers in connection with the National Day of Intercession, Miss Violet Burton ably concluding the service.

For prospective announcements see front page.

Woolwich and Plumstead.—Perseverance Hall, Villas-

WOOLWICH AND FLOMSTEAD.—PRESEVERANCE HALL, VILLASBOAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs.
Neville, address and clairvoyance. Sunday next, 3 p.m.,
Lyceum; at 7, Mr. H. Boddington.—J. M. P.
MANOR PARK, E.—THIED AVENUE, CHUECH-BOAD.—
Mrs. Jamrach, address, "The Birth of the Christ," and clairvoyance. Sunday next, 6.30, Mr. Todd, address. Monday,
3 p.m., ladies, clairvoyance. Wednesday, 7.30, Mr. Connor, address.-E. M.

BRIGHTON SPIRITUALIST BROTHERHOOD.—OLD STEINE HALL, 52A, OLD STEINE.—Sunday next, at 11.30 and 7, and Monday at 7.45, Mr. A. Vout Peters. Tuesday and Thursday, 7.45, meeting for inquirers. Friday, 7.30, Young People's

HOLLOWAY. - GROVEDALE-ROAD (NEAR HIGHGATE TUBE Sation).—Morning, Mr. T. O. Todd, delightful address on "A Dream in a Desert"; evening, Mr. A. Punter, splendid address and clairvoyance. Sunday next, 11.15 a.m., Mr. Jones; 3 p.m., Lyceum; 7, Mr. and Mrs. Pulham, address and clairvoyance.

Lyceum; 7, Mr. and Mrs. Pulnam, address and clairvoyance.

Hackney.—240a, Amhurst-road, N.—Mrs. Mary Gordon,
excellent address on "Universal Religion." and recognised
descriptions. Sunday next, 6.30, Mrs. E. Marriott. Monday,
8 p.m., Mrs. Brookman. Tuesday, 8 p.m., Mrs. Gordon, lecture
on "The Use of Colour," in aid of our funds; admission 6d.
Brighton.—The Spiritualists' Church (affiliated to

NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WINDSOR-STREET.—Sunday next, at [11.15] and 7, Mrs. Alice Jamrach, addresses and descriptions. Lyceum at 3. Wednesday at 8.

CAMBERWELL NEW-ROAD. - SURREY MASONIC HALL. Morning. New Year's message by Miss Lyon's guides; evening, Mrs. Cannock, excellent address and clairvoyance. Sunday next, anniversary services: 11 a.m., circle; 6.30 p.m., Mrs. A. de Beaurepaire.

THE January issue of "The Young Man and Woman" contains a reply to Sir Conan Doyle's reference to the doctrine of the atonement which he made recently in his lecture on "The New Revelation." The Editor, Rev. Walter Wynn, will con-tinue his replies in successive issues of "The Young Man and

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JANUARY 13TH. - Speaker, Mrs. E. NEVILLE, 7 p.m., and Clair-

JANUARY 29TH.—MRS. M. O. GORDON, 7 p.m., Address and Clair-voyance; 8 30, Members' Meeting. JANUARY 27TH.—MISS McCREADIE, Clairvoyance.

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright (10, Victoria-avenue, Sowerby), sends us the following statement of the above fund to the end of December:—Amount previously the above fund to the end of December:—Amount previously acknowledged, £503 2s. 8½d. Heber-street, Keighley, Thursday Evening Circle (per Mr. E. Sutcliffe), £3 10s.; Castleford, £5; Witton Park, 15s.; Blackburn Temple, £5; Mrs. Dorothy Hutchings (London), 2s. 6d.; Hunslet Spiritual Church (per Mrs. Harrison), £1; Millom (M.O.P., £2 2s.; Subs., 10s.), £2 12s.; per South Wales District Union: Tredegar (per Mrs. Halestrap, 6s.; per Mr. R. T. Price, £2 7s.), £2 13s.; Treforest (per Mr. Tittley, 13s.; Ystrad, per Mr. W. D. Jones, £2 12s.), £3 5s.; Mountain Ash (collected at evening service visit of S.W. Division), £113s. 5d.; Pontypridd (collected December 9th, 12s. 1½d.; per Mr. Ricardo. 3s. 6d.), 15s. 7½d.; Caerau (per Mr. Dale, £3 8s.; Mr. E. Morgan, £2), £5 8s.; Mardy (per Mr. E. D. Thomas), 14s.; Caerphilly (per Mrs. Withers), 10s.; Mrs. E. Hirst, Halifax, 5s.; Openshaw Spiritual Hall (per Mesdames Owen and Topham), £1 19s.; Mr. Kenneth Everley, Pontypridd, 5s.; per Mr. J. H. Mountain, Leeds Psycho, 10s.; per S.L.S. Mission, Peckham: (Mrs. Bell (189), 8s.; M.O.P., 6s.), 14s.; per Mrs. M. Lloyd (188), Liverpool, £1 2s.; Falkirk (collections) S.L.S. Mission, Peckham: (Mrs. Bell (189), 8s.; M.O.P., 6s.), 14s.; per Mrs. M. Lloyd (188), Liverpool, £1 2s.; Falkirk (collections taken on the visits of Mrs. Lloyd), 12s.; Batley Carr (Mrs. Begg, 10s.; friends, 8d.), 10s. 8d.; late Brighton Progressive Spiritual Society (per Mrs. Curry), £5 2s. 6d.; Sowerby Bridge Society (per Mrs. J. Whiteley), M.O.P., 13s. 9d.; per Mrs. C. Horsfield (181), Hyde, 3s.; Mrs. Alice Jamrach, 10s.; Mrs. H. Wightman and friends, Leicester (Home Circle), £1 10s.; Six Bells, Abertillery (per Mrs. Phillips), 11s.; Warrington, £5; per Mrs. Stewart, Edinburgh, £1 6s. 8d.; Edinburgh Association, £14 7s.; Mrs. Whitaker, Walsall, 5s.; Mrs. E. Martin, Chesterfield, 5s.; Sub-Lieut, K. J. Riddell, R.N., £1; Mr. Percy Wilson, R.N., £2 2s.; Peter-street Lyceum, Huddersfield, £1 4s. 6d.; Mr. and Mrs. Rhodes, Northampton, 5s.; St. Saviour's Gate, York, £5 2s. 7d.; Mrs. Whalley, Blackpool, £1 1s.; Northampton, , £5 2s. 7d.; Mrs. Whalley, Blackpool, £1 1s.; Northampton, M.O.P., 9s. 4d.; Forest-street Temple, Derby (per Mrs. Ford). £2; Spring Garden, Doncaster, £3 2s.; Crewe, £1 1s. 2½d.; Miss Hoff, Crewe, 5s.; per Ramsden-street Church, Huddersfield: (Mrs. Allured 5s., Miss Thomas 5s., Mr. and Mrs. Atkinson 11s., Mr. and Mrs. Lewis 10s.), £1 11s.; Bank interest, £5 5s. 10d.; New Shildon (sub. £5, M.O.P. 16s. 8d.), £5 16s. 8d.; Mr. J. W. Hanson, Leeds, 2s. 6d.; Liverpool (per Mrs. Raymond £1 6s. 10d., Mr. F. Williams 13s. 6d.), £2 0s. 4d.; Wakefield Church, £5. Total, £609 1s. 9½d.

"TIME and the hour runs through the roughest day." We give correctly this time a line which was misquoted last week; but we are not responsible for the grammar, which is Shakes-

NOTICE.-TO SECRETARIES AND OTHERS.-Mrs. Mary Davies, late of 93, Regent-street, London, has removed, and pending the completion of her new church at West Hamptead, her address will be Flat I, 130, Portsdown-road, Maida Vale, W. 9.

MR. HORACE LEAF informs us that at the invitation of the North London Secular Society, which meets at St. Pancras Reform Club, 15, Victoria-road, N.W., he has consented to open a debate with one of the society's members next Thursday, the 17th inst., at 7.30 p.m., on the question, "Does Man Survive Death?" Mr. Leaf will, of course, take the affirmative, and he would be glad if as many Spiritualists as possible who can make it convenient to attend will support him by their

Successful "Social."—The Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held a well-attended and enjoyable "social" and dance in aid of the New attended and enjoyable "social" and dance in aid of the New Building Fund, on Saturday the 5th inst., in the Lecture Hall, Public Library. The following artistes provided an excellent programme: Miss Edie Mott, Miss Baker, Miss Moore, Mr. Belling and Mr. Crowder (songs and duets); Miss Neville (recitation). Many dances were indulged in, and at the close a hearty vote of thanks was accorded Mrs. Jamrach, who acted as M.C., to the artistes, to Mrs. Wheeler, who officiated at the piano, and to all who helped to make the evening a success.

—E. Marrott, Hon. Secretary. -E. MARRIOTT, Hon. Secretary.

THE Council of the Order of the Golden Age invite attendance at an excellent course of free lectures on subjects of interest, which they have arranged for Wednesday afternoons at 3 which they have arranged for Wednesday afternoons at 3 o'clock from January till the end of March, at their rooms, 153, 155, Brompton-road, S.W. Next Wednesday Mr. Paul Tyner will speak on "The Golden Age: When?" and among the subjects which will be dealt with later we note "National Health," by Dr. Hector Munro; "The Co-relation of Theosophy and Spiritualism," by Mr. W. J. Vanstone; "What is Occultism?" by Mrs. Dorothy Grenside; "The Psychology of Irish Folklore," by Mrs. Ida Rolleston; and "Reasons why I Believe in Life after Death," by Mr. Percy E. Beard.

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A Circulating Library, consisting of nearly three thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members who reside outside the London postal area can have books sent to them free of charge, but must return them carriage paid.

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Information will be gladly afforded by the Secretary, at the Rooma, 110, St. Martin's-lane, W.C.

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TUESDAY, January 22nd, at 3 p.m.—
For Members ONLY.

Seance for Clairvoyant Descriptions.

No admission after 3 o'clock.

THURSDAY, January 24th—
For Members and Associates only.

... ... Meeting for Devotional Contemplation.

Members and Associates Free; Visitors, 1s.

... MR. W. J. VANSTONE. Lecture on " Vibrations : Attraction and Repulsion."

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"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE. We beg to remind the Subscribers to "Light," and the

Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1918, which are payable in advance, that they should forward remittances at once to Mr. F. W. South, 110, St. Martin's-lane. London, W.C. Their kind attention to this matter will save much trouble and expense in sending out accounts, booking, postage, &c.

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## Journal of Psychical, Occult, and Mystical Research.

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" LIGHT ! MORE LIGHT !"-Goethe.

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No. 1,932.—Vol. XXXVIII.

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SATURDAY, JANUARY 19, 1918.

[a Newspaper.] PRICE TWOPENCE.

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#### NOTES BY THE WAY.

In the old days we used to read in the Spiritualistic press numerous articles and letters on the question whether Spiritualism as a movement should be organised. Without organisation it was shown to be chaotic, wasteful of energy, and the prey of incompetent or otherwise objectionable leaders and exponents whose exhibitions of incapacity and unfitness made the judicious grieve and injured the subject for which they stood. Organised, it was exposed to the danger of crystallising, losing its spiritual freshness and ultimately becoming a more or less moribund sect. Such, in effect, were the arguments pro and con. For our own part it seemed to us that there was a middle way, which would avoid the dangers of either extreme. It was to refrain from trying to turn the subject into a creed with a definite set of doctrines, and therefore to leave room for growth. On the other hand, it seemed to us that all the special organisations established to maintain the simple fundamentals of Spiritualism should make themselves worthy of the name of organisation by being intelligently organised and efficiently operated, the people with a talent for the social side of the work being put in charge of that department, those with business abilities given charge of the business side of the matter, and only those with real gifts for speaking being allowed on the platform. In the old days we saw with pain many flagrant violations of these common-sense rules, but it is pleasant to think that better counsels are now prevailing. There is a higher standard of efficiencythat standard can hardly be too high. And it is fair to say that Spiritualism is far from being the only offender in such directions. We have only to read the criticism of some departments of our national officialdom to see how far lax and slipshod methods have been the rule.

It has seemed to us that more careful attention to organisation and methods would make some of our undertakings not only effective in working but financially independent. For there is a practical business side to every one of them, however exalted its aims. In our anxiety not to be profit-mongers, earners of dividends, we need not go to the other extreme of being mere waiters upon Providence, content to drift with the stream. True, we are living in days of unprecedented strain, a general struggle for life; yet there never was a time when what we have to give was so much in demand. Thousands are turning our way, and yet some of us have to make appeals for financial support to enable us to go on supplying that

for which so many are crying out. What is wrong? The methods, we should say. In some cases there has been an excess of enterprise, and resources now urgently needed have been expended in matters, important perhaps, but not absolutely essential. In other directions there has been undue conservatism, and a failure to take advantage of opportunities of growth and advancement which would render their position to-day less precarious. These are faults, but not fatal ones. The position can be retrieved in both directions. The sharp commercial man, the profit-monger in every department, is out to give the public what it wants (sometimes when the want does not exist he does not scruple to create it by astute methods of "suggestion"). The aim of the true Spiritualist who aspires to be a worker for his movement must be to give his fellow-men what they need. To do this, and at the same time to make any institution designed for that purpose self-supporting, we must not be above borrowing from the commercial men some hints on methods. We have only to avoid the aims of those whom we copy. With every undertaking having for its objects the spiritual enlightenment of the world there should be associated at least one man skilled in business methods, organisation, economy of means to ends, efficiency of service and careful but progressive management. Purity of motive is hardly more essential in these matters than soundness of method.

Notwithstanding the tribulations of the time, we look ahead very hopefully, because we realise that life has infinite possibilities of self-adjustment, and that our part is to be rather alert than "pushful." We have not to make the tide that is to carry our vessel to its desired haven, but we have to be ready to take the tide when it serves. Life, like a tidal river, buoys us up and carries us on, requiring only that our ship shall be seaworthy and truly steered. Spiritualism, nor any of the agencies that serve it, will not perish if it is really wanted and really fulfils the needs of the time. That is the whole test. Whether individually or collectively, if we are truly alive, drawing our sustenance from everything about us, and open to inspiration from the infinite supply of living energy from above, everything will conspire to help us, and we shall have within ourselves endless possibilities of adaptation to every change of circumstance. We have spoken of methods, and one of the most important-a method which the pressure of the times will ultimately force upon us if we neglect to take timely advantage of it-is Co-operation. We have long seen the necessity of uniting some of the scattered forces which under one description or another are proclaiming the central truth of a Life after Death as a proven matter. The divisions are almost entirely on matters of detail-side issues of one kind or another. It is as though the regiments of an army went into battle, each under its own flag and commander, but all independently and without unity of purpose. It would be absurd to require a complete fusion, that they should fight-horse, foot and artillery-

-in a general hotch-potch. But it would be only common sense to demand that they should support each other as members of one body. That will inevitably have to come, and the sooner the attention of all is awakened to the fact the better.

#### VERIFIED MESSAGES.

L. M. B. sends us some further examples of psychic messages containing information which was subsequently tested and found correct (pseudonyms are used throughout):-

The following particulars are sent by the automatist who received them, and verified by her. Lieut. Cyril Markham was killed during the present war; he and his family were previously unknown to the automatist.

May 19th, 1917.-" I went out slowly . . . woke at last, and saw old gentleman . . . kind old eyes, grey eyes like father's, only more grey."

Note.-Lieut. Markham's father had very kindly grey eyes. May 19th, 1917.-" I don't like a memorial, father.

Note.—His parents were planning a memorial to their son. May 19th, 1917.—"I say, dad, get a fattening dish; you are

Note.—He always called his father "Dad." Mr. Markham

was extremely thin. May 19th, 1917.- "O hear the birds; I would like to catch you up, father, to hear the birds."

Note.—Lieut. Markham was especially fond of birds.
May 19th, 1917.—"I will sing in the dressing-room like a

d . . . one day you will hear."

Note.—Lieut. Markham always sang while dressing.

June 8th, 1917.—"Get his opinion about his self need.

Cyril wants Father to be led to God."

Note.—Lieut. Markham was a decided Churchman. His father described himself as an agnostic.

June 8th, 1917.—" Dad has called to see his friend

Note.-Mr. Markham had a friend named Mullins, but had

not called to see her.

June 8th, 1917.—"Claud Nicholl is a help . . he, dad, is a

fellow-sufferer. Claud has had narrow escape."

Note from letter, September 20th, 1917.—"Claud Nicholl, a nephew of mine, is home wounded,"

June 8th, 1917.—"I have seen Relly."

Note from letter, September 20th, 1917.—"One of Cyril's Scout boys in whom he was interested, is called Rally."

June 8th, 1917.—"Dad was so honest with Cyril about

his views . . regret so much my wanting him to be Churchman, does not matter.

Note.—Father and son discussed freely their religious views

together. (See note above.)
June 9th, 1917.—"Cyril at School, Harrow and Portsmouth.

Note from letter, September 20th, 1917 .- "Cyril was at Harrow at school; his regiment was stationed at Portsmouth."

June 9th, 1917.—" Mary brings a feeling of hope."

Note from letter, September 20th, 1917.—Mary was a friend

of Cyril's sister.

June 9th, 1917 .- " Met Harold Wood."

June 9th, 1917.—" Met Harold Wood."

Note from letter, September 20th, 1917.—" He had a fellowprefect named Wood, who had a commission in the army."

June 9th, 1917.—" Met Taylor and endless fellows."

Note.—Taylor was another schoolfellow of Markham's.

June 9th, 1917.—" Want Nellie to do something for me.

Her help is great. Will she break down mother's attitude?"

Note.—Nellie was his sister, she had greatly helped her
parents since Cyril's death. Mrs. Markham's attitude towards

Spiritualism was antagonistic.

June 9th, 1917.—" Mr. Lynwood has so much weight with
my people."

my people."
Note.—Mr. Lynwood was Lieutenant Markham's house-master at school; his opinion carried great weight. (Further evidential matter was given at a table sitting).

Husk Fund.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following contribution:— Mrs. Edith Coghlan, 10s.

Just as we go to press we learn of the transition on the 6th inst., at the age of seventy, of Mrs. Spring, a lady whose remarkable clairvoyant gifts gained her considerable popularity in Metropolitan Spiritualist circles some five-and-twenty years

#### A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 21st, 1888.)

TROUBLED BY INEXPLICABLE PHENOMENA.—A correspondent writes to the "South Wales Daily News": "I have just been informed by the Rev. W. J. Davies, Calvinistic Methodist minister, of -- House, near Trevecca, who was in a state of great excitement, that he and his family had been considerably troubled nightly during the present week by phenomena startling and inexplicable, which have taken place at his residence. Each night before the family retire to rest the chairs in the house and other movable objects are observed to suddenly leave their usual places and hop in all directions. The coal, which is kept in a bucket close to the fire, is thrown all over the place, and the voice of human beings is heard at intervals upstairs. But when search is made nothing can be found to account for the singular and unnatural circumstance. The theory given by Mr. Davies is that the visitor must be a spirit, as no human being could possibly effect an escape through the doors, which are all locked when search is made. So alarmed have the family become, as well as the residents in the immediate vicinity of Mr. Davies' residence, that two police-constables were told off to remain at the house one night, but without any desirable result. Naturally enough, the affair is exciting great interest in the neighbourhood."

Professor Tyndall, in a letter to the "Times," says :-

Twice, on the elevated moorland of Hind Head, Haslemere, I have noticed a very beautiful phenomenon, sometimes named after the Spanish traveller, Ullao, who, I believe, first described it. Its comparative rarity may perhaps render a brief reference to it interesting. A few years ago, while walking in the morning near the edge of the "Devil's Punch Bowl," I found the air around me swarming with minute aqueous particles; and it immediately occurred to me that they must exert some peculiar action on the solar light. Turning my back to the sun, I was startled and delighted by the appearance of a majestic white bow—it could not be called a rainbow—which spanned the Punch Bowl from side to side. Yesterday morning, on walking out, I found myself surrounded by a host of similar aqueous particles; and turning to the part of the sky in which a rainbow, if rain were falling, would be seen, a white bow, not quite so well defined as that above mentioned, but in all other respects similar, was observed.

Would it be impertinent in us to ascribe this second vision of the sapient Professor to expectant cerebration, or even to ask men of science whether such phenomena are to be accepted and considered as established upon the testimony of a single individual? Rare physical phenomena are frequently thus tabulated on the slightest possible evidence, while psychical phenomena, proved by overwhelming testimony, are impertinently and contemptuously denied.

-From "Jottings."

#### A MESSAGE.

How I can write what I most desire to express I do not know. . . It is all experience. . . It is soul practice and then the soul becomes strong and active in soul life. It seems quite true that some do not revive instantly after transition but lie in a dormant state like hibernating creatures, and the attention of spirit friends or new and timely conditions do not rouse them until some time after transition. But the interest in the subject on your side of life awakens a curiosity and stimulates desire to know even among spirits. Your work is not confined to earthly realms, but its influence is felt in every sphere of life just as ours is felt in every condition of life, everywhere. The unity of life is so apparent to us that we are constantly surprised at it. One body and one spirit through all creations. You probably do not care for this sort of dissertation. I suppose every returning spirit tells the same story and it is true to you, but it is so impressive to us that we keep the movement of the theme ever in the song of return.

—A message purporting to come from Prof. Lewis Janes in the "Proceedings, American S.P.R.," Vol. VI. (pp. 207, 208).

#### THE PSYCHOLOGY OF THE ANTI-SPIRITUALIST.

By RICHARD HOPE.

The great majority of Anti-Spiritualists consists of persons who prefer to point the finger of ignorant scorn at wisdom, to the risk of being laughed at by fools. Their psychology is too common to be of interest. The small remainder can roughly be divided into three types:—

1. Persons who have a vested interest in, or a prejudice in favour of some other form of Spiritualism, such as materialism, vitalism, or religion.

2. Healthy sceptics who have met unhealthy Spiritualists.

3. Unhealthy sceptics who for some reason best known to themselves usually call themselves "Rationalists."

The first type one understands; with the second one has every sympathy; it is only the third that challenges our attention. It does so in several ways, but principally, perhaps, because though its adherents are generally well educated and occasionally of moderate scientific reputation, their criticisms of Spiritualism are filled with all the errors which education is supposed to guard against and science to abhor.

The New Testament warns us against them, and the history of science constantly records their appearance. They called Galvani a "dancing master for frogs," and to-day they call Sir Oliver Lodge a deluded and not over honest fool, or words to that effect. Indeed, though often at a loss for an argument

they are rarely at a loss for an epithet.

Under ordinary circumstances the camouflage of scientific phraseology and self-esteem, which they use extensively, makes their psychology difficult to understand, but of late we have been given a clue; the war has forced us to study the psychology of the Prussian, and in it we find a striking parallel to the psychology of this particular type of Anti-Spiritualist.

We find the same curiously limited outlook which falsifies all perspective and results in a queer, cramped, distorted theory of life, more pitiful than ludicrous to those who are not so short-sighted. Their mountains are so obviously molehills, their intolerant, dogmatic dicta are so patently due to a very limited understanding.

Their wonderfully patient and painstaking attention to details, intense seriousness and lack of humour, their curious scepticism and strange credulity, lack of self-control and habit of accusing others of this failing, their bumptious bad manners and lack of scruple, their tendency to turn the sublime into the ridiculous and to exalt the petty and scorn the great, to glorify self and despise others, are all common to the Prussian psychology and spring from the same inherent defect.

The Anti-Spiritualist loves molehills but disbelieves in mountains, and since he is short-sighted and unable to see the mountains he is quite certain that they are hallucinations due to an unscientific way of looking at molehills. He values people according to the number of molehills that they can see and it is even conceivable that he would credit the existence of a mountain if only it was shaped like a molehill and covered with molehills, since it would then appear natural to his mental eye.

He will deliver himself of dogmatic dicta which, according to his tiny vision, are full of profound meaning, but which to anybody who is not similarly afflicted are quite meaningless. For instance, "The degree to which man has advanced in the intellectual scale may be measured by the magnitude of the field in which events are ascribed to natural causes and the restriction of the domain of spiritual agency."

One would not think from the above that "life," "chemical action," "gravity," "electricity," to name some of his "natural causes," were names given to the unknown cause or causes of known effects. Therefore the natural presumption is that he is unaware of the fact. Moreover, no Spiritualist would be so childish as to suggest that there was anything unnatural about Spirit—it is he, and not the Spiritualist, who is prepared to limit Nature.

Reason is the Goddess whom he worships—so long as she conforms to the rules and regulations which he imposes upon her. If she dares to transgress them, she is swiftly rebuked-

If she permits a table to leave the ground and to hang in the air with no visible means of support, Reason is immediately deposed and ruled out of court; such procedure on the part of the table is obviously irrational.

At every moment of the day and night the most amazing and incomprehensible phenomena are occurring all round him and inside him. Everything inside and outside, "living" and "dead," points a pitiless finger of scorn at his miserable ignorance, a myriad clamant tongues are continuously informing him that he knows nothing and stands in the presence of powers which his tiny mind is unable to compass, his limited senses to perceive; but his mind and his senses are so drugged with words that he remains oblivious and content. It is only when something new, for which he has no name-drug, occurs, that he awakens, and then, not to investigate but to scoff.

It is on these occasions that we perceive his lack of selfcontrol, his credulity, his bad manners, his glorification of self and contempt for others. And because in his own particular line he has often a considerable reputation for patient and painstaking thought and research, we are puzzled, even as we were puzzled when Germany took leave of her senses.

But the reason of it all is now quite clear to us. We are confronted with the phenomenon of the highly educated slavemind. It is docile and quick to learn, but lacks independence and the sturdy qualities which lead to wider views and original ideas. It loves to pour itself into a mould that somebody else has created. Inside the limits of the mould it is efficient and trustworthy, outside it is helpless. But it takes its mould on trust, and therefore even in its own sphere it is very gullible and easily drugged with words, and both inside and outside its scepticism is more of an unhealthy, peevish consciousness of vulnerability and a fear of betraying it than a healthy, equable knowledge of its own limitations and a desire to overcome them, which latter is the hall-mark of a great mind.

In good hands it may become a good servant and do excellent work, provided that it is carefully protected from heretics and unorthodox minds, which irritate it, for it is emotional to a degree and nearly always mistakes its prejudices for moral truths.

But it will flow into a bad mould as easily as into a good one; it has small powers of discrimination between good and evil, and therefore it is easily swayed by its masters, accepts their dicta as truth, and is very apt to imagine itself above good and evil and to mistake its own emotional hysteria for the anger of a strong man.

The most fatal disease to which the slave-mind is liable is egotism. For the slave, whose outlook is limited and whose powers within his own field of vision are considerable, once infected with egotism, naturally soon develops into a truculent, swashbuckling Hun. His powers of discrimination within his own field disappear, and he becomes ingloriously gullible at one end and monstrously intolerant at the other, and so absolutely convinced of his own omniscience that he feels it his duty to subdue the earth and build it afresh in his own pattern.

If he happens to be a Kaiser, he will do as the Kaiser has done; if he is an ordinary citizen, he will probably take to his pen, and a patient public will be afflicted with his views on many and diverse subjects. And since the slave-mind is rather the type of mind which our present vile methods of education tend to produce, his reputation will sell his books and his disease will in consequence grow more virulent, until finally somebody pricks the bubble.

However, his brief authority soon passes, and if he is remembered by history it is as one of the thorns in the chaplet of folly with which that Arch-Heretic Truth is always so honourably crowned.

Driven by the Spirit.—The majority of men stand amid these great spiritual movements, with blind faith, blind obedience, blind hatred and fury, neither hearing with their own ears, nor seeing with their own eyes, but directed by other spirits towards ends and aims of which they know nothing, allowing themselves to be led on through misery, slavery and death, following the impulse of those higher spirits like a herd of cattle.—Fechner ("On Life After Death").

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, LONDON, W.C. 2.

SATURDAY, JANUARY 19TH, 1918.

## Light:

A Journal of Psychical, Occult, and Mystical Research. PRICE TWOPENCE WEEKLY.

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#### LINES OF ADVANCE.

When we consider that the next stage of human life is now for most of us a well-authenticated fact, and that its existence is as much a matter of natural law as the present life, we realise how intrinsically strong is the position of all who hold by that fact. For it is not a speculative matter; we are not embarked on a quest after something the reality of which is in doubt. The other world and its inhabitants are there, and will demonstrate their actuality in time. Our part in the meantime is to hasten that demonstration as a matter of real moment to our fellow men and women, and to explore its borderlands as thoroughly as we may. For that work there is an acute need for sound minds, wholesome and natural in their outlook; and the need is daily being met. We have to clear away much that is gruesome and morbid, the outcome of generations of false sentiment-a kind of diseased thinking, where there is any thought on the matter at all. But the great fact is there, however stoutly it may be denied or misrepresented. It will vindicate itself in due season, and in the meantime we approach continually nearer to its realisation. For under the surface of things, almost hopeless as they seem at times, in the terror and turmoil of a world at war, tremendous progress is being achieved. A great number of quiet, resourceful and determined minds are at work steadily clearing a pathway through the jungle. Hardly more than a hint of their labours and discoveries comes to public knowledge, but we hear of them here and there, and are content, knowing their quality whether as thinkers or experimenters. Some of them have thought the tangled problems of life into intelligibility and coherence; others have made discoveries in the nature of life and its latent possibilities. They are biding their time, quite reconciled to waiting until their knowledge is in demand. They are not anxious to convert anyone to their way of thinking or to bring their findings to light before they are likely to win the appreciation of those who can understand. They are not governed by any motive of self-interest, these people, but rather by an intelligent perception of the fitness of things. Their day has not yet come; and they are well conscious of it. Meanwhile they go calmly forward, unperturbed by the babble around them, that babble which so disturbs many of the weaker brethren. They smile with quiet amusement at the shams and shoddies which pass current as spiritual revelations, at the antics and posturings

of self-elected prophets of new world-orders with their followings of credulous folk, and at the persecuting rage of those to whom every new truth is a stranger to be saluted with the proverbial "half a brick."

These true thinkers represent a great and growing reserve ready to reinforce those whose work comes more directly under the popular gaze and who are striving to set forth their knowledge in sane and orderly fashion, without those distortions and perversions which offend the judicious observer while captivating the minds of sensationseekers. A rearguard may be, and often is, as important as a vanguard, and in our case it is likely to be very important indeed. It is conserving an immense amount of knowledge and service to be placed at our disposal when the need is most urgent. In the meantime we reflect that our objective is real, certified by minds of the highest vision and the soundest judgment, and attested by innumerable evidences. The end is secure; the period of waiting and labour will be shortened by a remorseless insistence on reason and method. We do not want to "muddle through," but to proceed on clear, straight, vigorous lines. We may lament the presence of fanatics and mystery-mongers, their imaginations drugged with fictions and figments having no basis either in Reason or Nature; but we need not let that delay us. They can be left behind to nourish their illusions until they have discovered the vanity of them. Nature will not contradict herself in order to spare their feelings. As for the open enemy, he is in reality a friend, one of those opposing forces whereby, through the "play of opposites," no truth can emerge until it is ready to take its assured place in the life of the race. Mankind is at a troublous passage of its advance; in the dust and smoke of the struggle the figures of those who have "gone on" and who beckon it forward loom like strange and affrighting shapes. But we know them for what they are, and we know also that the truth will at last be made clear.

#### THE LATER ÆSOP.

#### THE PHILOSOPHIC OWL.

The Ape, the Boar and the Ass once held a conference in the Forest to decide the question whether there were such beings as Men, whom they had heard of but never seen. The Ape held it to be impossible, since the Apes were the greatest, the wisest and the noblest creatures in existence, as they had often proclaimed. The Hog, with some disapproving grunts, observed that while he did not accept this as a reason, the notion that there were any creatures superior to the beasts was a degrading superstition which he was prepared to fight to the death. Whereupon he bristled ferociously and began to whet his tusks, while the Ass, applauding the sayings of both with many hee-haws, remarked that he hoped he had too much sense to be guided by any other counsels than those of his Honourable Friends. Just then there came a loud hallooing from afar, and the sound of men on horseback, whereupon the Ape laid hold of a bough to swing himself into a tree. the Hog glared savagely and began to snuff up the wind, while the Ass turned to fly. Upon this a grey old Owl, who had listened to their talk from a hole in an adjacent Wall, bade them hold. "For," said he, "if there are no Men then there is nothing to grow excited or alarmed about, and if there are Men and you are so much their superiors, then your behaviour is at least Undignified." But before he had finished his harangue his Audience had dispersed in different directions, leaving him to the Reflection that it is possible to deny the existence of a Thing and yet to be desperately afraid of it.

OUR noisy years seem moments in the being Of the eternal silence. -WORDSWORTH.

#### THE GREAT QUESTION.\*

MR. EDWARD CLODD'S VAIN ATTACK.

BY ELLIS &T. POWELL, LL.B., D.Sc.

Mr. Clodd is a veteran thinker as well as a practical man with a business experience that goes back as far as the Overend Gurney crisis in 1866. He saw the storm of ignorant and prejudiced abuse which burst upon the "Origin of Species." He has witnessed the intellectual revolution which has almost shaken off the age-long accumulations of fanciful dogma and reactionary tradition, those millstones that weighed down our ancestry in every department of their life. And, indeed, Mr. Clodd has himself played no small part in the war of liberation; for he has numbered among his intimates during the last sixty years quite an array of the men who within that period have fought the great battle for the freedom of the intellect.

A critical examination of psychic science by such a mind is therefore prima facie welcome to every student of the subject. He will be simultaneously disappointed and gratified by the perusal of Mr. Clodd's book. He will be disappointed that a man of such attainments should be so obsessed by prejudice as to be at times incapable of weighing evidence or even of reciting it with the dignity and restraint which should characterise a scientific treatise. He will be gratified to see that the case against the achievements of psychic science is so weak that even in the hands of this passionate opponent it cannot be made to wear any nobler semblance than that of a cheap plausibility which will amuse and delude the shallow ignoramus as much as it disgusts the serious wrestler with the tremendous problem of the survival of personality.

Mr. Clodd is possessed by the idea that no amount of testimony in favour of the existence of psychic forces and their manifestation can weigh against the *ipse dirit* of a sceptic, even an utterly incompetent sceptic. He records, for instance, the well-attested evidence as to levitations by Home in the years 1868 and 1871. The attestations are those of well-known men, among them the distinguished physicist, Mr. (now Sir William) Crookes, Lord Lindsay, afterwards Earl of Crawford, Viscount Adare, atterwards Earl of Dunraven, and Captain Wynne. To quote Mr. Clodd:—

The last three are in accord as to Home's floating through an open window into the outside air and coming through another window into the room adjoining, the distance between the two windows being about seven feet and "not the slightest foothold between them."

Mr. Clodd's view is that "Lord Lindsay, sitting with his back to the window, saw a shadow cast by a wisp of moonlight, which bias and expectancy united to envisage as Home." With about as much cogency might it be said that a group of astronomers saw a slight circular cloud pass across the face of the sun, and that bias and expectancy united to envisage it as Venus in transit

But Mr. Clodd is not alone in his scepticism. He tells us that Mr. Podmore, "always alert in his analysis of evidence." suggests that Home, "having noiselessly opened the window in the next room, slipped back under cover of darkness into the séance room, got behind the curtain, opened the window, and stepped on to the window ledge." That being Mr. Podmore's ipse dixit-the verdict of a critic who was not there, as against competent and honest observers who were-we are naturally interested in the calibre of Mr. Podmore himself as investigator and scrutator. On p. 88 we have a record of a case in which a man placed a poker upright on its knob between his outstretched knees, making it sway to one side or the other, and compelling it apparently to follow the movement of his finger. Mr. Podmore accepted the phenomenon as genuine, but "afterwards learned that the trick was accomplished by means of a loop of human hair attached to the humbug's trousers." That is to say, Mr. Podmore's own investigation having satisfied him of the genuineness

of the phenomenon, mere hearsay evidence subsequently convinced him that it was trickery, so unstable was his judgment. Or. to put it in another way, this gentleman, who was unable at the time to detect a piece of commonplace humbug, is cited by Mr. Clodd as a witness whose mere assertion, made long after the event, suffices to brush away the testimony of three competent and honest observers. And this is offered as serious argument, although on Mr. Podmore's own admission "Home was never publicly exposed as an impostor, and there is no evidence of any weight that he was ever privately detected in trickery."

This is an apt specimen of Mr. Clodd's reasoning. Mr. Podmore is his beau ideal of an observer, because he sees things or fails to see them just as Mr. Clodd desires. But Sir Oliver Lodge, a man of infinitely superior attainments to Podmore, is (in Mr. Clodd's view) an utterly unreliable witness, because he persists in seeing, or discovering, facts which conflict with Mr. Clodd's obstinate prepossessions. Confronted with the scientific eminence of Sir Oliver Lodge, Mr. Clodd resorts to something which borders upon abuse:—

"You, Sir Oliver . . lose a dear son in the holiest of causes for which a man can die; you forthwith repair to a modern Witch of Endor. . . And with what dire result—the publication of a series of spurious communications, a large portion of which is mischievous drivel, dragging with it into the mire whatever lofty conceptions of a spiritual world have been framed by mortals."

What familiar echoes are here of the "Quarterly Reviewer," of 1860 on the "Origin of Species"—another bold venture, by a scientific mind, which angered the mid-Victorian Clodds as much as Sir Oliver Lodge and other pioneers infuriate their successors! For according to the "Quarterly Reviewer" the "Origin of Species" was an "utterly rotten fabric of guess and speculation," or in Mr. Clodd's polite language, "mischievous drivel." True, Darwin had not visited a "Witch of Endor" like Sir Oliver, but he was an "inhaler of mephitic gas" and under its "frenzied inspiration" had perpetrated the "flighty anticipations" which within a few years of this fatuous denunciation held the entire scientific field, and to-day command the assent of the world's intellect.

To Mr. Clodd, indeed, the very name of Sir Oliver Lodge is as a red rag. For instance, in an allusion to spirit photography Sir Oliver is quoted, with the addition of an absolutely pointless parenthesis:—

The question of photography applied to visible phantoms, and to an invisible variety (can any rational explanation of these words be supplied?) said to be perceived by clairvoyants, is still an open one.

A critic of a very subtle type of scientific research, who does not know the difference between optical vision and other species of perception, is ill-equipped for affirming that Sir Oliver Lodge's "confusion of thought is manifest in the obscureness of his language." Sir Oliver might retort, with Dr. Johnson, that he can give his interlocutor a reason, but not an understanding.

But if Sir Oliver's thought is confused, Mr. Clodd's own intellectuality is omniscient. For instance, he declares that levitations and other astonishing phenomena are "defiances of the uniformity of Nature." How does Mr. Clodd know that, unless his acquaintance with Nature is so exhaustive that not one of her laws is outside his ken? Assume that Mr. Home's body actually was elongated, and what, asks Mr. Clodd, "does it prove about a spiritual world?" Mr. Clodd ought to know by this time that when something occurs which, according to our knowledge of the (so-called) laws of Nature, ought not to occur we are probably on the verge of discerning fresh aspects of those mighty and far-reaching statutes. As Sir Michael Foster once said, "Nature is ever making signs to us, ever whispering to us the beginnings of her secrets. The scientific man must be ever on the watch, ready at once to lay hold of Nature's hint, however small, to listen to her whisper, however low." Even thus alert and vigilant were Newton, cogitating upon the fallen apple, and discovering the principle of gravitation; Watt, thinking about the expanding steam which lifted the lid of the boiling kettle, and finding a fresh and gigantic system

<sup>\*</sup>The Question: "If a Man Die, Shall He Live Again?" By EDWARD CLODD. (Grant Richards, 10s. 6d. net.)

of transport concealed behind a phenomenon which thousands had seen before, but had never analysed; Adams and Leverrier, pondering upon the unaccountable aberrations of Uranus, and lighting upon a still more distant outpost of the Solar System; Rayleigh and Ramsay, probing the discrepancies in the density of nitrogen, and adding argon to the list of known atmospheric constituents.

Mr. Clodd does not favour this inquisitive policy and method. He would leave the novel phenomenon unexplored, disregarding utterly the mysterious signals as one by one they flicker out of the realm of ignorance and darkness which still surrounds us. Some persons, for instance, seem to possess the faculty of handling live coals with complete immunity. Sir William Crookes has attempted to investigate this strange power. But when he (as Mr. Clodd says) "applied the fire test to the foot of a thick-skinned African, his house-the late Andrew Lang is my authority for this-smelt of roast negro! How the fire walkers perform their task uninjured nobody knows." A confession of blank ignorance follows hard upon a feeble joke at the expense of a great physicist who tried to dispel it. As for the "controls" who aid the psychic investigator, Mr. Clodd acutely points out that they "form a miscellaneous company, ranging from philosophers to charwomen." Very slight inquiry would have satisfied him that the incarnate spirits, from whom the "controls" claim to be recruited, form also a miscellaneous company, ranging from those of emperors to those of costermongers. But cautious inquiry seems less congenial to Mr. Clodd than indiscriminate denunciation; otherwise he would know that levitation, which he ridicules, has now become, under the skilled and critical investigation of Dr. Crawford, an accepted phenomenon, produced, as its accomplished investigator believes, by "the spirits of human beings who have passed into the Beyond." Nobody denies the existence of frauds and humbugs, but Mr. Clodd will only be able safely to utilise them as the basis of a general indictment of psychic investigation when he has discovered some science with a history entirely free from these noxious elements. For the rest, Mr. Clodd, with his imperfect knowledge, joined to a levity and a rancour-especially against Sir Oliver Lodge-which are unworthy of himself and his record, may perhaps recall Huxley's scathing reply to Wilberforce's question whether Huxley himself was related to an ape by his grandfather or grandmother's

I asserted, and I repeat, that a man has no reason to be ashamed of having an ape for his grandfather. If there were an ancestor whom I should feel shame in recalling, it would be a man, a man of restless and versatile intellect, who, not content with an equivocal success in his own sphere of activity, plunges into scientific questions with which he has no real acquaintance, only to obscure them by an aimless rhetoric, and distract the attention of his hearers from the real point at issue by eloquent digressions, and skilled appeals to religious

Perhaps we shall not be far wrong in regarding Mr. Clodd's book as representing the final "flurry" of the opponents of psychic research-for their battle is assuredly lost. And in spite of their fatuous but familiar opposition (the old tale of prejudice over again), science has added another laurel to the trophies of the all-conquering intellect of mankind.

THE REMOVAL OF "LIGHT" AND THE L.S.A.—Those of our friends who can give us the address of any premises in the West or West Central districts suitable for our new home (it should contain one room for meetings to seat at least a hundred) would greatly oblige by communicating with Mr. H.

"Teachings of Love" (Wm. Brendon & Son, Ltd., Plymouth) is the title of a little book of messages transmitted through the hand of a lady, and purporting to be from one who through the hand of a lady, and purporting to be from one who claims to have been a temple priestess in the ancient city of Nineveh. "As Dr. Ellis T. Powell points out in a brief introductory note, while it is obvious that no means exists of testing the identity of the communicator, "the exalted tone of the communications, added to their complete consistency with other messages from spirit sources, does undoubtedly demonstrate a lofty spiritual inspiration." The book can be obtained for ls. 7d., post free, from this office.

#### TELEPATHY AND THE PRESS.

The "Evening News" of the 9th inst. printed some notes of a supposed interview with the Editor of Light. The representative of the evening paper did not really see the Editor, and seems to have been under some misapprehension both as to the person he saw and the information given to him. His statement that he was told that a difficulty is presented when the recipient of a telepathic message is "mentally passive" is, of course, absurd. His visit related to a really remarkable case of "telepathy" which had been communicated to the "Evening News" by the mother of two soldiers, the elder of whom was in Egypt, while the younger, after being wounded in France, had been discharged and was now in civil employment. The lady wrote:

"The son at home was very anxious that his brother should get his Christmas parcel, but on the day following its dispatch he came home saying, 'I'm sorry you sent that parcel. Ted will not get it.' I asked why. 'He was wounded,' was the answer, 'at half-past eleven this morning—shrapnel in his left answer, 'at half-past eleven this morning—shrapnel in his left arm and leg.' When I asked him how he knew, he said he felt in his left arm exactly the same pain and burning that he had felt in his right arm when he was wounded in France. was on November 2nd. On November 19th we got a letter from the War Office stating that my son had been wounded in exactly the manner described, and on the day his brother had told me of it, and a little later my eldest son himself wrote confirming the story exactly to the time mentioned so many thousands of miles away.'

In the same journal of the 7th, under the title "Thought Messages from the Front," appeared the following record, furnished by a correspondent, of telepathic communications between an officer at the front and his mother in England :-

On one occasion the mother received the impression that

her son was in difficulty with barbed wire.
"Wire entanglements" was the message. letter showed that at about that time he was carrying barbed wire for laying entanglements and had got considerably mixed up with it, tearing his uniform.

The mother received a message "All right," mingled with the idea that the son was hearing band music. This latter part was discounted—there is little band music in the trenches. But it turned out to be correct. When sending his message of safety he was at some distance to the rear, listening to a band playing in a wood in the distance.

Another message was that the son was safe, although danger The impression also came that something had threatened him. had happened which had greatly upset him. A letter confirmed He had passed safely through a burst of shelling, two men had been blown to pieces near him, and he feared that he might transmit this fact also.

The mother received the impression of the son having a meal in the trenches. This was curiously mixed up with the idea of a bottle. Subsequently a letter showed that the message was correct, even to the idea of the bottle. There were no bottles in reality, but the men were all thinking of bottles, and calling jocularly for a bottle of stout, champagne, &c., and pretending that the bottles were being duly delivered.

A message was received by the mother in the form of the words "Got it!" Nothing could be made of this, and it was feared that what he had "got" was a bullet or a shell splinter. A letter three days later cleared up the mystery. He had "got" at that time the promotion for which he had been trying, but which was hardly expected.

Out of some twenty experiments there were but three ures. A remarkable instance was that in which the son uttered his message aloud. On this occasion the mother got the impression that the son was actually speaking the words which were transmitted.

On the 10th the paper recorded a more correctly reported interview with us, giving some statements on the subject of telepathy designed for its readers, amongst whom much interest has been aroused by the cases published.

A Counsel of Brevity.—"There is nothing," said Confucius, "that may not be declared in one sentence." And it is a fact that most statements gain in force by conciseness. A certain wordiness may be excused in the orator who has to impress the minds of his audience by the repetition and elabora-tion of his points. But the writer should be parsimonious of words, leaving something to the imagination of the reader and never being tempted to go into every detail of the subject he discusses.-G.

## THE "QUEST" AND PSYCHICAL RESEARCH.

The current issue of the "Quest" contains some especially interesting contributions, amongst the most important of which, from our standpoint, are articles on "The Psychic Factor in Evolution," by Sir William Barrett; "A Word on Psycho-Analysis," by the Editor (Mr. G. R. S. Mead); "Crossing the Bar," by Mr. J. Arthur Hill; "Immortality," by Baron A. Heyking, Ph.D., D.C.L.

Sir William Barrett's article deals with the evolutionary process as shown especially in the phenomena of adaptation, protective colouration and other resources of subconscious intelligence in the animal world. He refers also, giving some instructive examples, to the extent to which suggestion or the psychic factor can produce changes in the human body, and in his concluding remarks, he writes:—

If our incarnate minds can by suggestion direct and modify the cell-life of the body, it is not incredible that discarnate minds may effect similar or even profounder processes in the evolution of higher forms of life. So I would venture to suggest that life in the unseen has come into touch with life in the seen; that intelligences in the unseen universe have guided and controlled the operations of the subconscious life on earth, enabling it to unfold higher organs, faculties and aims than could have been reached by the operation of natural selection alone.

In the course of his observations on Psycho-Analysis, Mr. Mead thinks it an extravagance "to bring into the centre of the field of the general psychology of the unconscious and to lay the supreme stress on the sex-element in human nature." In this view Mr. Mead should find considerable support amongst healthy-minded students. It is distinctly a morbid element, narrowing down to one avenue of expression that creative energy which expresses itself in many other and higher forms.

In "Crossing the Bar" Mr. J. Arthur Hill gives some deeply interesting cases of evidence of identity obtained through the instrumentality of the medium referred to in his now well-known book, "Psychical Investigations," to which, indeed, the article is in the nature of an addendum. The cases seem to Mr. Hill "explicable only on the supposition that a certain discarnate mind was operating in a definite and purposeful way."

Baron Heyking's article, "Immortality," treats the subject philosophically. "By regarding eternity as a reality," he "the conception of immortality is implicitly admitted. The everlasting and infinite logically exclude destruction and death." But he is not willing to admit the supposition of the existence of a subtle body in which the life of the individual is to be carried on after death. He cannot see how it can be indestructible. Nevertheless, he concludes that the spirit in man survives the dissolution of the body; only "it is impossible to define in what form it may survive." Immortality, he holds, is not necessarily bound up with the continuation of that personality which exists on earth. But that is old ground to us now. A high illumination, such as that of which Tennyson wrote, shows how these purely intellectual concepts of what can be and what cannot be are taken up and dissolved in regions which transcend the limitations of earth logic, regions where the individual spirit is at once itself and the whole universe.

In "The Christian Commonwealth" of the 9th inst. appears a remarkable interview with Mrs. Kenneth Brown, "The Truth about Greece," by Miss Felicia R. Scatcherd.

The Proofs Within.—Psychology is making conquests in

The Proofs Within.—Psychology is making conquests in many regions and directions. Count up the books published during the last ten or lifteen years and devoted to the application of that science to some branch of human activity, and it will be recognised that one of the best marked characteristics of these times is a firm and widespread belief that by the careful examination of our inner life are to be found the causes determining the conduct and fate of individuals and aggregates of them. In other words, the systematic study of the facts of consciousness, and not least of the subconscious mind, will explain problems not otherwise to be solved.—"Times" (Literary Supplement).

### THE SELF-LIMITED LIFE.

BY THE REV. F. FIELDING-OULD, M.A.

The world opens out before the eyes of the growing boy, he is continually making enthusiastic discoveries of what his parents knew before he was born. But it is really the boy who changes, not the world he lives in. His capacities and perceptions are unfolding and his field of vision is daily enlarged. When the youth "falls in love," some of the same phenomena are noticed; he sees all the old things from a new point of view, and all that went before appears dull, cold and lifeless. "Behold I make all things new." No doubt everything is just what it was, but it is different to him, for he finds himself in a new relation to it, he is coming into his kingdom, but it was there all the time. Many people are only half alive because of the narrowness of their perceptions, and they are generally quite ignorant of and sceptical about the great realms which lie outside their own consciousness. The lion in his cage thinks he lives, but then he cannot picture his African brother stalking his prey in the evening and drinking in the moonlight from the bubbling ford. The ordinary life is summed up in "What shall we eat and wherewithal shall we be clothed?"-a game of skill, a novel, a play, and the daily making of money by some monotonous process.

Spiritualism comes as the opening of the prison house to such people. Deeper consciousness, wider perceptions, keener emotions, an enlarged sphere of thought, a more deeply spiritual ideal and aim, "the more abundant life" which Christ came to bring. The Spiritualist who used to dig in his little back garden now finds the whole universe open out before his astonished gaze. It is the magic coming of spring to his soul, "for lo! the winter is passed, the rain is over and gone, the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land." He rubs his eyes. "Surely the Lord is in this place and I knew it not!" he cries. All the world is changed to him, and nothing will ever look quite the same again.

Mrs. Wallis's spirit control has frequently said that after death, in the same way, very many people are contented with the comparatively humble state in which they find themselves, and make no struggle to rise to anything higher—that it is often a very long time before the "Divine discontent" is felt and larger attainment and a wider measure of consciousness desired. There is no compulsion, and until desire is born and followed by effort no further advance will be made. It would seem then that, both here and there, most men suffer from this lamentable defect that they are too easily satisfied, that they have not the faith, hope and imagination to aim high enough. "Dear me," says the goat, as he walks round the post to which he is tethered, "what a small world it is!"

## "LIGHT" MAINTENANCE FUND, 1918.

The following is a list of contributions to the above fund received since the opening of the year, and for which the donors have our hearty thanks :- Mr. F. K. Andrews, 10s.; Mr. Joseph Appleby, £4 4s.; Mrs. C. C. Baker, £1 1s.; Mrs. Leila Boustead. £1; Mrs. H. Cameron, 18s.; Mr. J. W. Campbell, £1 1s.; Mrs. De Crespigny, 10s.; Mr. E. Dottridge, £1 11s.; D. M. C., £5 5s.; E. M. H., 5s.; "A Friend," 7s. 6d.; "A Friend," £5; Mr. H. L. Gandar, 1ls.; Mrs. Gaidt, 7s.; Mrs. Gibson, 5s.; Mr. F. W. Hutchinson, £1; Mr. H. L. Johnson, 10s.; Mrs. Keatinge, 10s.; Mrs. Mackenzie, £1 1s.; Mrs. Marshall, 5s.; Mrs. H. H. Martyn, 2s.; Mr. E. M. Miles, £1; Mrs. M. Mills, 10s. 6d.; Mrs. G. O'Connor, 9s.; Mr. F. W. Percival, £1 1s.; Mrs. Pontifex, £1; Mr. C. L. Ryley, 3s. 6d.; Major Roache, 10s.; Rev. Ellis G. Roberts, 5s.; Mrs. Sellon, 10s.; Miss M. Simpson, 8s.; Mr. L. N. Thierry, £2 2s.; Mr. E. W. Topham, 10s. 6d.; Union of London Spiritualists, 10s. 6d.; Mr. F. W. Vedder, 5s. 6d.; W. W. P., £3 3s.; Mr. C. J. Wade, 10s. 6d.; Mr. H. Yardley, 5s. Total, £39 7s. 6d.

FINE words are wasted on commonplace thoughts; no artist carves a turnip or engraves on tin.

### DIRECT VOICE PHENOMENA.

THE QUESTION OF GRAMOPHONE RECORDS.

Mr. J. Williamson, of Hull, who contributed an account of some séances in June last with Mrs. Roberts Johnson to Light of July 28th, writes:—

I was much impressed with the suggestion made by a correspondent on page 261, that gramophone records should be taken at direct voice seances. Such a song as that which Jock sang at one of the seances I reported would undoubtedly make an evidential record. Unfortunately our circle is quite in the dark as to the method of making gramophone records. It did not, of course, need mechanical means to reproduce the voice of Jack in order to enable his parents, Mr. and Mrs. Strang, and his sister to recognise its peculiarities, since they were present, but we could hardly expect "the man in the street" or the sceptic to accept a record of spirit voices in the same way as he would accept spirit photographs. I might say that since the suggestion made by your correspondent, a small party of us, including Jock's parents and sister, have had another sitting with Mrs. Roberts Johnson at Mr. Strang's home, when Jock again spoke to his relatives in a most audible voice, distinctly heard by all the sitters. While he was conversing with his sister she referred to the behaviour of their dog at one of the June seances (when Jock first spoke, "Bob," the Airedale dog, which was then in Miss Strang's charge outside the room, was very much excited). On this fresh occasion, as soon as Jock began to talk through the trumpet, the dog, which had wandered from his kennel in the back yard to the seance-room door, began to scratch so forcibly that undoubtedly he again recognised the voice of Jock. Thereupon Miss Strang said to her brother, "Can you hear Bob, Jock?" to which Jock called out, "Come on, Bob!" three times. His call for the dog was as natural and audible as though he were not out of the body. I may say that as soon as Jock had finished conversing with his parents, the dog lay quite peacefully at the door.

may say that as soon as Jock had innisted conversing with his parents, the dog lay quite peacefully at the door.

In the near future, with the help of the spirit people, we shall undoubtedly be able to show your correspondent a gramophone record of Jock's voice. I believe Mr. Bland Sutton, one of the circle, is making some inquiries as to the possibility of an attempt in that direction. Before the séance commenced, the sitters had various topics to discuss, and the principal one was, Can spirit voices be produced on a gramophone record in the way your correspondent suggests?

I may add that during the scance Mr. Sutton's spirit friend "Znippy" sang a song through the trumpet in a clear, sweet voice. At the end of the song he asked the sitters if that would do for the telephone or the gramophone, and we all agreed that it would.

[The appearance of the above letter has been rather delayed by pressure of matter.—Eb.]

## PHYSICAL PHENOMENA NOT AN END IN THEMSELVES.

In the encouragement, especially in newly-formed circles, of undue care for physical marvels is a great risk. Such are necessary to the work, and we do not in any degree undervalue their importance to certain minds. We desire to bring home evidence to all; but we do not desire that any should rest in that material form of belief, in an external something which is of little service to any soul. We labour for something higher than to show curious minds that we can do badly undercertain conditions what man can do better under other conditions. Nor do we rest content even with showing man that beings external to himself can interfere in the order of his world. If that were all, he might be so much the worse for knowing it. We have before us one sole aim, and that alone has brought us to your earth. You know our mission. In days when faith has grown cold, and belief in God and immortality is waning to a close, we come to demonstrate to man that he is immortal by virtue of the possession of that soul which is a spark struck off from Deity itself. We wish to teach him of the errors of the past, to show him the life that leads to progress, to point him to the future of development and growth.

-"Spirit Teachings through the Mediumship of 'M.A. (Oxon)'."

The Testimonial to Mr. A. Vout Peters.—Mr. A. V. Peters wishes to return heartfelt thanks to the many friends who subscribed to this Fund (which is now closed). This practical method of demonstrating their sympathy greatly encouraged him in his illness and has undoubtedly assisted his recovery.

### NEW EVIDENCE FOR SPIRIT COMMUNICATIONS.

The circumstances in which the book, "I Heard a Voice," was written give it a particular value. The fact that it was transcribed through the hands of children under the eye of a father whose life-work lies in the sifting and collecting of evidence must surely count for something even among what one may call professional sceptics. To anyone familiar with the processes of automatic writing the book bears the stamp of truth, and as such should be a valuable addition to the literature of spirit communication.

That there is nothing very new in the matter of the messages is, perhaps, to be expected. All evidence goes to show that the value of such communication is to assure us of continuity of existence in planes beyond that of earth, of the condition of those we love, and to furnish clues for the development and perfecting of character. Ethical teaching we already have through many channels, plain to those who have eves to see and ears to hear. The doctrines of Christianity and other great religions need no repetition, and it is doubtful whether the occupants of the planes with which we on earth are in touch through mediums know very much more than ourselves in this direction. Creeds and convictions seem to be much a matter of opinion there as here, and in the acceptance of "instruction" from the other side allowance must always be made for opinions held by the communicators during their earth life, and for the inevitable bias of the medium. That this is so is borne out by "Padre" on p. 98, where he admits that, although he does not believe in reincarnation himself, there are many clever men and women on his plane who do so, adding, "Still, every man to his way of thinking."

To anyone familiar with Theosophical teaching it will be interesting to note that much of it is confirmed by the information received as to the conditions both of the individual and of localities, more especially the excursions at night on the astral plane, and the bringing through of the recollection by more advanced psychics.

The book is full of beautiful thoughts and imagery, and the experiences set forth should afford consolation to many sorrowing hearts in that they reiterate the testimony borne through many channels, and which never seems to vary whatever the means through which it is obtained, to the immediately happy condition of the glorious band who die fighting for their country and the right. There is no purgatory for them—only at worst a little discomfort in adjustment to unfamiliar surroundings; and although the old ideas of shadowy form and crowns of gold and ultra-sanctified conditions are following the track of many other old ideas and dying hard, all messages from the other side assure us that the final sacrifice opens the door to, if not absolute bliss, at all events a state of happy activities from which they would not return even if they could.

Rose Ch. de Crespiony.

The poem, by Mrs. Ella Wheeler Wilcox, in Light of the 5th inst., reprinted from the New York "Cosmopolitan," was, as we are now informed, the copyright of Messrs. Gay and Hancock, her London publishers, and we regret that we omitted at the time to obtain their permission to reproduce it.

at the time to obtain their permission to reproduce it.

A SERMON by the Rev. P. Wilson, denunciatory of Spiritualism, which recently appeared in the "Leith Observer," has drawn two vigorous replies in a recent issue of that journal from Mr. Wm. Jeffrey, of Glasgow (whom the paper describes as "managing partner of one of the largest timber and saw businesses in the country") and Mr. John Duncan, of Edinburgh. The former, as the result of approximately ten years' investigation, declares his absolute conviction that not only is communication possible between this and the so-called next world, but that it actually takes place daily in thousands of homes throughout the length and breadth of the land; the latter reminds Mr. Wilson that what the Churches, with their vague reference to a shadowy existence beyond the grave, have failed to do in fortifying the soul for its last hour has been accomplished by Spiritualism, not by mere speculation but by producing scientific certainty.

<sup>\*&</sup>quot;I Heard a Voice; or the Great Exploration," By "A KINO'S COUNSEL." (Kegan Paul, 6s. net.)

## SOCIETY WORK ON SUNDAY, JAN. 13th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W. 1.—Dr. W. J. Vanstone, inspiring address, "The Scientific and Spiritual Aspects of Prayer"; Mr. H. M. Field, pianoforte solo.—77, New Oxford-street, W.C. 1.—7th inst., Mr. A. Vout Peters, successful clairvoyance; large attendance. Sunday next, Miss L. Lind-af-Hageby. See front page.—G. C.

page.—G. C.
London Spiritual Mission: 13B, Pembridge Place, Bayswater, W.—Mr. Ernest Meads spoke on "The Triumph of Love," and Mr. G. R. Symons on "The Life Force." For Sunday next see front page.—I. R.
Church of Higher Mysticism: 22, Princes-street, Cavendish-square, W.—Inspirational addresses by Mrs. Fairclough Smith: subjects, "Angelic Service," and "Love"; both much appreciated. For Sunday next, see front page.
Tottehham.—684, High-Road.—Address by Mr. Hanneford. Sunday next, 3 p.m., Lyceum; 7, Mr. G. R. Symons.
Wimbledon Spiritualist Mission.—Instructive address by Miss Violet Burton. For prospective announcements see front page.—R. A. B.

front page. - R. A. B.

front page.— R. A. B.

Forest Gate, E.—Earlham Hall, Earlham Grove.—
Address by Mr. Sarfas, "A Vision of our Present Conditions."
Sunday next, at 6.30, Mrs. Briggs, in No. 13 room—E. S.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLASROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, address
by Mr. H. Boddington. Sunday next, 3 p.m., Lyceum; 7,
Mr. Wilkins, address.—J. M. P.
MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—
Interesting address by Mr. Watson. Sunday next, 6.30, Mr.
Gwinn, address. 21st, 3 p.m. (ladies), Mr. Goode. 23rd, 7.30,
Mrs. Maunder, address and clairvoyance. 24th, 7.30, social
and whist drive.—E. M.
CLAPHAM.—ADJOINING REFORM CLUB, ST. LUKE'S-ROAD,
HIGH-STREET CLAPHAM. S.W.—Sunday next. 11 a.m., public

HIGH-STREET, CLAPHAM, S.W.—Sunday next, 11 a.m., public circle; 7 p.m., Mrs. Alice Jamrach. Friday, at 8, public meeting, 27th, Mr. H. Boddington. February 9th, social and dance.—M. C.

BRIGHTON.-THE SPIRITUALISTS' CHURCH (AFFILIATED TO

BRIGHTON.—THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WINDSOR-STREET.—Sunday next, 11.15 a.m., Mrs. Curry, address and descriptions; 7 p.m., Mr. Gurd, address, Miss Hoskins, descriptions. Lyceum at 3. Wednesday at 8.

BRIGHTON SPIRITUALIST BROTHERHOOD.—OLD STEINE HALL, 52A, OLD STEINE.—Sunday next, at 11.30 and 7, and Monday at 7.45, Mrs. M. Maunder (Brixton Society). Tuesday and Thursday, 7.45, inquirers' meeting. Friday, 7.30, Young People's Guild.

BATTERSBA.—45, St. John's Hill, Clapham Junction.—In the unavoidable absence of Mr. Prior, Mr. and Mrs. Rainbow gave addresses. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, service. 22nd, 8 p.m., Study Group; all invited. 24th, 8,15, address and clairvoyance.—N. B.

HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE

8.15, address and clairvoyance.—N. B.

HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE SATION).—Morning, Mr. A. W. Jones, instructive address; evening, address by Mr. E. J. Pulham, vice-president; clairvoyance by Mrs. Pulham. Sunday next, 11.15 a.m., Mr. W. J. Parry, vice-president; 7 p.m., Mr. T. O. Todd, presidential address, "Beauty, the Spiritual Joy for Ever." Welcome to all; young people specially invited.

CAMBERWELL NEW-ROAD.—SURREY MASONIO HALL.—31st anniversary; morning, guides of the church gave helpful messages through Mrs. Ball; evening, Mrs. A. de Beaurepaire, inspiring trance address, "Spiritualism," and messages from "Douglas" and "Timothy." Election of officers: Mr. G. T. Brown, president; Mr. F. J. Ball, hon. sec. Sunday next, 11 a.m., church service: 6.30 p.m., Mr. Nickels, of Luton.

TRANSITION.—Passed to spirit life on January 3rd, at "Ethelbert," 22, Clifton-road, Kingston-on-Thames, Mr. T. R. Wellbelove, for seven years president of the Kingston Spirit-

Spiritualists' National Union, Ltd.—We regret to learn from an appeal issued by the President, Vice-President, Treasurer and Secretary that the Union, which has accomplished much good work during the sixteen years of its existence and has in the last four years doubled its membership, is, owing to war conditions, placed in a critical position. Railway fares have gone up 120 per cent., and as practically the whole country is now represented on the executive of the Union this increase has seriously depleted the funds, compelling the General Fund to draw on the publications fund to the extent of £100, thus seriously restricting the Union's publishing activities. These and other activities will have to be still further curtailed unless assistance is liberally forthcoming either in the form of special donations or of increased annual subscipitions. subscriptions.

#### NEW PUBLICATIONS RECEIVED.

"The Adventure Beautiful." By LILIAN WHITING. 1dol. net.
Little, Brown & Co., Boston.

"The Question: If a Man Die shall he Live Again?" By
EDWARD CLODD. 10s. 6d. net. Grant Richards, 8, St. Martin's-street.

"Gone West: Three Narratives of After-Death Experiences." Communicated by J. S. M. Ward, B.A. 5s. net. Wm. Rider & Son, Ltd., Cathedral House, Paternoster-row, E.C.

Notice.—To Secretaries and Others.—Mrs. Mary Davies, late of 93, Regent-street, London, has removed, and pending the completion of her new church at West Hampstead, her address will be Flat I, 130, Portsdown-road, Maida Vale, W. 9.

NATIONAL UNION FUND OF BENEVOLENCE.—The honorary financial secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks), acknowledges with thanks the following subscriptions received in December: Wolverhampton, 10s.; Brighouse (Martinstreet), 10s.; Manchester Central, £2 8s. 10d.; Quamby Society, 8s.; Huddersfield (Ramsden-street), £1 2s.; Sowerby Bridge, £1; South Shields (Fowler-street), £1 2s.; Krugersdorf Society (South Africa), 17s.; Little Ilford, 13s.; Doncaster (Spring Gardens), 12s. 6d.; Bournemouth, £5; Calgary First Society, Canada, £1; Ealing, 5s.; Brighton Spirituals Mission, £2; Sutton-in-Ashfield, 6s.; Glasgow, £2; London Spiritualist Alliance, £22s.; Heeley, 10s. 6d.; Royton (Union-st.), £1 0s. 6d. Personal subscriptions: Mr. and Mrs. Law, 10s.; Mrs. Entwisle, 5s.; Mr. Sutcliffe (Sowerby Bridge), 10s.; Mr. Ridley, 5s.; Mr. Geo. Langham (New York), £1 11s. 5d.; Kathleen Newman, 5s.; Geo. Cook (Attercliffe), 2s.; Well Wisher, 2s. 6d.; Aaron Wilkinson, 2s. 6d.; W. H. Lote, 7s. 6d.; B. E. C. (Oldham Wakes), 2s.; Mr. and Mrs. Vout Peters, 10s. Total, £29 0s. 3d. Mrs. Stair notes with pleasure that each year the special collection has exceeded that of the preceding year. Only four NATIONAL UNION FUND OF BENEVOLENCE.-The honorary has exceeded that of the preceding year. Lyceums have taken part this year, but more societies than ever have joined in the effort.

Martlebone Spiritualists' Association.—Harmony and enthusiasm were outstanding features of a successful social gathering of the members and friends of this association, held on Saturday evening, the 12th inst., at the New Oxford Galleries, 77, New Oxford-street. The progress made by the society was indicated by a record attendance. The opening remarks of the president, Mr. W. T. Cooper, were apt and genial. An excellent musical programme had been arranged by Mrs. Cooper, including solos by Miss Janet Cooke, Miss Florence May, Mr. F. Collinson Clifford, and Mr. Eric Godley. Special mention should by made of Miss Cooke's beautiful rendering (accompanied by the composer, Miss Evelyn Blackman) of the song, "The Question," and her encore, "The Slave Song," Pianoforte selections by Mr. H. M. Field, which were deservedly encored, included the delightful "Fourteenth Rhapsody" (Liszt). Mr. Wesley Adams gave much-appreciated clairvoyant descriptions. By special request, Miss Cockram recited "Victory Day" (Oxenham), also giving an admirable rendering of Tennyson's poem, "The Nictim." Another popular feature of the evening was impromptu dances. MARYLEBONE SPIRITUALISTS' ASSOCIATION.-Harmony and After the usual votes of thanks, an excellent reunion concluded with the National Anthem. - G. C.

A SOCIAL EVENING WITH THE NORTH LONDON ASSOCIATION.—A representative of Light had the pleasure of being present on the 10th inst. at an evening gathering of the members and friends of the Progressive Guild connected with the North London Spiritualists' Association, which meets at Grovedale Hall, Highgate. The only drawback, although a considerable one, to the enjoyment of the proceedings was the absence of Mr. and Mrs. T. Olman Todd, the host and hostess. Mr. Todd, who is president of the society, was confined to his house by indisposition, which, however, was not of so serious a characteristic of the society of th racter as to prevent him sending a cheery message to his guests through Mr. Parry, one of the vice-presidents. The latter also read an interesting report drawn up by the president, embodying certain revolutionary, though not quite novel, ideas enter-tained by the members of the Guild as to the right conduct of Spiritualist services. It is the privilege of the young to lecture their elders, but the visitor confesses to much sympathy with the youthful critics, especially in their suggestion that, whether it be held in a church or a hall, a service should always be marked by reverent demeanour. It was gratifying to see that their concern for spiritual matters did not affect their appreciation of their appreciations are the second of the second of their appreciations are the second of the second of the second of their appreciations are the second of the seco ciation of song, recitation and dance—a fact of which he had plenty of evidence—and he left with the reflection that a society is at least healthily alive when, as in this instance, it has a winning and spiritual personality at its head, and a guild of young people who take a sincere interest in its well-being.

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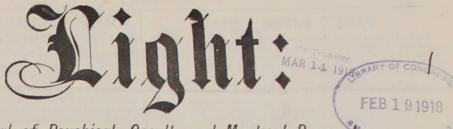
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Programme of Meetings for the Coming Week.

MONDAY, January 28th, at 3 p.m.—

Members and Associates free; Visitors, 1s,

Address by Miss H. A. Dallas—

"The Mediumship of W. Stainton Moses."

TUESDAY, January 29th, at 3 p.m.-For Members ONLY Seance for Clairvoyant Descriptions. No admission after 3 o'clock.

THURSDAY, January 31st, at 4 p.m. Members and Associates Free; Visitors, 1s.
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FRIDAY, February 1st, at 3.50 p.m.-

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Members and Associates of the London Spiritualist who have not already renewed Alliance, Ltd., their Subscriptions for 1918, which are payable in advance, that they should forward remittances at once to Mr. F. W. South, 110, St. Martin's-lane London, W.C. Their kind attention to this matter will save much trouble and expense in sending out accounts, booking, postage, &c.

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## NOTES BY THE WAY.

In his recent review of Mr. Edward Clodd's new book, "The Question" (p. 21), Dr. Powell remarks on Mr. Clodd's apparent ignorance of the fact that levitation under the skilled and critical investigation of Dr. Crawford has become an accepted phenomenon. Mr. Clodd certainly refers in his book to Dr. Crawford's experiments, but is struck by the fact that the Goligher family, in whose circle the phenomena take place, regard the matter in a reverential way, always opening their sittings with prayer and hymns. He finds "these pietistic preliminaries have often been coverings of fraud and lend an air of suspicion to the séances of the Goligher household." This conveys (though Mr. Clodd is doubtless quite unaware of the fact) a reflection not only upon the Goligher family, but also upon some scientific observers of more than ordinary distinction, who must either have been involved in the fraud or have been so easily deceived as to be utterly unworthy of the esteem in which they are held as intelligent and critical persons. However, it is illustrative of the temper and spirit in which Mr. Clodd and other opponents of the subject approach the question, pitting nescience against science, preconception against accomplished fact and an inflammatory temper of mind against the results of cool observation and experiment.

It has become quite an article of faith with the dwindling body of our opponents that psychic phenomena, when not otherwise to be accounted for, are the results of 'emotional bias" which bodies forth the forms of things impossible and gives to airy nothing a form of objective reality. Really the boot is on the other leg. For to-day, as we know, the protagonists of psychic science are resting their case upon a concrete intellectual basis, upon a cold and dispassionate study of the things to which they testify. The emotional bias" is with the other side. Its arguments are discoloured by evidences of angry resentment. We get wrathful diatribes, or scornful mockery, and are consequently not surprised to find these things associated with reckless misstatements of fact. We are so conscious of the vital importance of the inquiry into psychic phenomena that we welcome all criticism, but if it is not intelligent and instructed criticism what is the use of it? The opinion of a man of high intellectual standing on the subject, for instance, of the Goligher phenomena might be very valuable, even if he had seen none of it, provided that he was willing to consider it as a possibility. But if he says beforehand that it is impossible and therefore

unworthy of serious consideration we have to put him in the same category with many critics of the past whose views were continually falsified by a general acceptance of the facts they disputed.

"Raymond" promises to provoke a whole literature of its own. Here is another book about Sir Oliver Lodge's now world-known volume. It is entitled "Some Revelations as to 'Raymond': An Authoritative Statement." Its author disguises himself under the description "A Plain Man" (Kegan Paul, 3s. 6d net). Its reasoning, however, is of a mixed character, for the author, although showing a fondness for judicial methods, is not always so clear in his thinking as he is analytical in his methods. He gives us the result of his study of the book in a series of conclusions, one of which is that Sir Oliver has succeeded in proving "that the Mariemont sittings were of wholly genuine character, and were really attended by some invisible spirits," and another, that the author of "Raymond" has demonstrated "the probability that one of the spirits attending the Mariemont sittings was the discarnate soul of Raymond Lodge, who died on September 14th, 1915." These decisions come rather as a surprise after some observations very unfavourable to the book under examination. "A Plain Man" discourses at length on fraud and self-deception, about which trained psychical researchers are probably much better informed than himself. He believes that spirits do exist and communicate, but do not ascend to any region beyond the earth, and are eventually reincarnated. We venture on the supposition that if, before writing his book, he had heard or read Dr. Powell's masterly study of "Raymond," the address recently reported in Light, his "Revelations" might have taken a somewhat different form. The book, however, has some points of interest, and we may return to it later.

Following close upon the appearance of "The Holy Thorn" (p. 15), dealing with legends of Glastonbury, comes a remarkable book, "The Gate of Remembrance," by Frederick Bligh Bond, F.R.I.B.A. (B. H. Blackwell, Oxford, 6s. net), giving the story of the discovery of the Edgar Chapel at Glastonbury through the agency of automatic writings. The book contains a closely detailed account of the matter, including plans, diagrams and illustrations. The automatic scripts in their quaint monkish Latin and old English are especially interesting. We shall deal more fully with the work in a later issue. Meanwhile the following quotations from monkish messages connect curiously with the statements by Mr. Melchior MacBride in his article on "The Holy Thorn":-

The chapel of our Lady of Glaston—type of spiritual things

which are not manifest to you.

The thought that made ye great Church of Glaston was not bounded by your mind and that thought must live and prevail. . . . The Church is always the Church, and in the great scheme of the world we come soon and our instrument Glaston shall find a mighty place. . . . Thus Johannes saith,

## SPIRITUALISM AND RELIGION.

By the Rev. Charles L. Tweedale (Vicar of Weston),

It is greatly to be regretted that the valuable testimony which Sir William Barrett gives as to the reality of some psychic phenomena should have its usefulness largely impaired by the attitude he takes up on the relations of psychic phenomena and experiences to religion. The result of this is greatly to minimise the value of his advocacy; in fact, after reading Sir William's recent article in a Church newspaper, referred to in Light, and also that of the Rev. R. J. Campbell, one wonders why these gentlemen ever took the trouble to testify to the reality of psychic phenomena, for what they give with their left hands they practically take away with their right. In the first place, Sir William gives us a very imperfect, and therefore incorrect, definition of Spiritualism. "It is," he says, "a belief in survival after death and the possibility of communication with those who have passed on."

Spiritualism is much more than this. It stands for a belief in: (1) The Being of God. (2) The existence of angel and spirit and the spirit world. (3) The immortality of the soul and survival after death. (4) The possibility of communication between the two worlds. (5) Progress both in this life and the next; the reward of right, the punishment of wrong.

Spiritualism is not the negation of religious faith, as Sir William says, but is intimately associated with that faith.

I cannot agree with Sir William that religious faith "rests not on sense and outward things." These are exactly what faith ultimately does rest on. Faith is not blind belief. Faith is founded on fact. The very term "revealed religion" is otherwise a misnomer. There can be no revealed religion, no proved knowledge of a spirit world, or of either a future life or a higher life, without objective psychic phenomena, for these truths come by revelation, not by intuition, and the "faith" of patriarchs, prophets and apostles is founded on experience of these said objective psychic phenomena, as can be easily verified by turning up the pages of the Bible. Objective psychic phenomena constitute the machinery of revelation. It is, in the second place, to be regretted that both Sir William and the Rev. R. J. Campbell should voice nowadays two great errors of the Church which have done so much harm in the past, by saying (1) that the communion of saints is not an objective experience, but "is independent of material agency"; (2) by emphasising and dwelling upon the danger of "necromancy," "psychical invasion," "wicked spirits of the air," &c.

The Church defines "the communion of saints" as communion with the angels, with the saints militant on earth, and with the saints triumphant in heaven. Communion means fellowship, mutual intercourse. There can be no effectual fellowship and mutual intercourse without communication. Psychic phenomena constitute the only effectual and recognisable means of this communion with the saints triumphant and the spirit world. It is vain to say that the communion of saints consists only of some mystical and emotional experience "independent of material agency," and lying entirely outside objective psychic phenomena. How could it ever be proved that such experiences were not purely subjective? Neither Sir William, nor the Rev. R. J. Campbell, nor the Church, whose errors they voice in this matter, can produce a scrap of evidence in proof of a communion with the departed and the spirit world which is "independent of material agency," in the sense of being independent of the objective. It is to be noted that Christ's communion with the departed was accompanied by marked objective phenomena (Luke ix. 29-32). As for "wicked spirits of the air" and "psychical invasion," &c., this is practically the old cry of "devil," popular with ecclesiastics who wish to scare men away from the investigation of the truth, but coming strangely from the lips of a scientist.

These "warnings" apply with exactly the same force to Christianity, and had the early Christians and apostles been as afraid of "wicked spirits," "psychical invasion," and "deceiving devils" as the moderns, Christianity would have been strangled shortly after its inception. There are good spirits and bad spirits, just as there are good and bad men. But because there are bad men, we do not foolishly cease to hold traffic with our fellows. No, we exercise a robust common sense in our dealings with them, and we find that the majority are honest and speak the truth. So with the spirits. The apostolic injunction, "Try the spirits," combined with prayer to God and the exercise of our own common sense, will easily surmount any difficulty that we may encounter on this head, and we shall find that the good and true are in the ascendant. Were it otherwise Christianity would have been discredited and brought to nought in the first century. The same exercise of common sense will carry us through any difficulty connected with telepathy, which, by the way, as far as it operates percentra, militates equally against the communications and phenomena recorded in the Old and New Testaments.

The warning most needed by those who approach the spirit world and things psychic is this: Take heed that spiritual things be kept spiritual, and that no attempt be made to use things psychic for purely worldly or base ends.

As was recently said in these columns: "If ever there was a time when the world needed virile and valiant counsels of courage and common sense.. it is now."

The Church of the Laodiceans received nothing but censure (Rev. iii. 14). Let us not come under the same condemnation.

## THE QUICKENING OF EVOLUTION.

Nature is more severe in her treatment of the rebel in sex matters than in all else. Chastisement follows swift and sure upon the transgressing nation which is retrogressive in sexual morality, and so falls below the mean level of attainment proper to the enlightenment of its age and race. For in this as in all things, Nature is a true mother, and does not demand of an infant humanity the same restraint and high practice as she does of her more grown sons and daughters whose birthright has placed them in the vanguard of human progress. . .

The trend of evolution is driving the race, at some heavy cost to itself, along the lines of quick, sensitive, highly nervous organisms. From the ploughman, who to-day often ploughs by steam, rides to his work on a bicycle, and finds his amusement at the picture shows, to the scientist whose explorations and work lie now among electrons. . one and all are learning, each in his own degree, to come into responsive touch with Nature's finer forces.

A quickening is taking place which is slowly and surely transferring the seat of normal human consciousness and activities from the outer garment of God to the ensouling force within. It would seem we are in a state of transition, and that the race is just entering upon the outer fringe of a new cycle of consciousness. Herein, perhaps, lies waiting the high benediction that the sex-passion, rightly understood and rightly used, holds in store for the race as it gradually evolves to a perfect humanity.

-CHRISTINA DUCKWORTH.

We have now heard from Mr. Thomas Tudor Pole that his son, Mr. W. Tudor Pole, so well known in connection with his book "Private Dowding" and other works, was not seriously wounded, and although, according to latest advices, in hospital, seems to be progressing favourably.

The "Review of Reviews" for January contains two studies of the present situation on the Continent—"The End of the Siege," by its Military Critic, and "Bolshevist Russia and German Peace," by Zinovy N. Preev. In the view of the latter writer it behoves the Allies to preserve the strongest possible contact with Russia and prevent her, at all costs, from falling completely under the influence of Germany. Mr. Charles Dawbarn hails M. Clemenceau as the needed strong man to grapple with the dark forces of Boloism, crediting him with "the strong soul of a Cromwell, the firm and ardent conviction of a Robespierre, the rugged sincerity of a Lincoln." Miss F. R. Scatcherd discusses "The Spirit of the New Industry," wherein she discerns a force which, when given free play, will transform "the dignity of labour" from "an empty, lifeless phrase into a full-blooded reality." The other features of the "Review" maintain their usual standard of excellence.

## THE ATLANTEANS AND TITANS: SADORNE.

BY E. WILMSHURST.

[The last preceding article of this series appeared in Light of October 13th last, p. 323.]

The Titan Uranus-giant and magician-was succeeded in his realm and conquests by his greater son, Sadorne, or Saturn, whose Golden Age was celebrated by the Greek poets, as was the Augustan Age by the Romans. He had his very good and his evil qualities, as had Saul and David, and was great in science as well as in magic. Eumerus (translated by Ennius) states that he heaped up riches, took the title of King, and was crowned-in Celtic "Kroone"-from which fact he was known as "Chronos." Tertullian, in "De Corona," states that the Titan Kings wore a robe of scarlet, or loose jacket of Galatian red (Galatia was in Phrygia). His consort (more antiquo) was his sister Rhea (Lady). The tragedy of his unfilial deposition of his father Uranus, and of the latter's consequent death, produced civil war. Hesiod, in "Theognis," calls him "Acerimus et Vacer "-cunning, fierce, full of subtlety. The eldest son of Uranus and Titea was named Titan, after his mother, and he resented Sadorne's usurpation, and cherished revenge. In mature age Sadorne felt remorse for his bad conduct to his father, and, after the fierce ritual of Syria and of the Sun-god, made a human sacrifice of some of his young children to the angry manes of Uranus, as did Abraham, Jephthah, the King of Jericho and the fathers of Andromache and Iphigenia at Joppa. When Rhea was expecting the birth of her youngest son, Jou, she feared that he might meet the same fate, wherefore she retired for safety into Arcadia, in Greece, into the groves of Mount Lycæs at Parasia (later Puer-perium) and for further safety arranged that the babe should be taken to the Isle of Crete to their Titan relatives, Cres and his sons; and Eusebius says that this was before the time of Abraham. There Jou was educated by his gifted cousins the Curetes-bards and magi, whose poems and writings are mentioned by Greek writers. In the recesses of Mount Ida (says Diodorus Siculus) dwelt these Dactyli-Idèi, in caves and under oaks (Druids), as did all psychics, prophets and mystics, as Elijah, Elisha and John the Baptist, and the Yogis of India. The recent explorations of Devans and others at Knossos and Phæstos, near Mount Ida in Crete, have brought to light their sepulchres and holy places, several wells filled with votive offerings, teraphim, and a mausoleum at Hagia-Triada, circular and thirty feet in diameter, packed closely with over two hundred skeletons, like the beehivevaulted sepulchres at Mycene, and probably the mausoleum of the Royal Caste of Titans, perhaps as early as the age of Minos, "son of Jupiter," or earlier. The site and ruins of Rhea's house, where she died in old age, were visible as late as the date of Diodorus Siculus, who states many particulars about the Titans, Sicily being one of their strongholds.

The Sybelline verses say that Sadorne (with his brothers Titan, Japhet, and others) lived, and that he began to reign in the tenth generation after the Flood of Atlantis or Deluge (Carmen Sybell 1.3). It was late in the days of Sadorne, and when Jou was of man's age that Titan's conspiracy came to a climax. He surprised Sadorne and Rhea, and imprisoned them in a secure Celtic fort. When the news reached the other Titans and Jou in Crete they arose to restore Sadorne. Ennius writes: "Jovem multam venisse cum magna Cretensium multitudine Titanumque, &c."-Jou came from Crete with a great force of Cretans and by fighting delivered his parents from chains and restored the kingdom to its extremities, and then retired into Crete (where he soon afterwards ruled). Time passed on. Sadorne, growing aged, became jealous of Jou's increasing power. Ennius records that he consulted an oracle and was warned to be careful of his youngest son, Jou, as fated to dethrone him, as he had dethroned his father Uranus. Jou was now dominant in Crete and very popular. Saturn, as overlord, journeyed to Crete, but, finding defection in his escort, went over to Peleponessus, but again met with defection and the defeat of his supporters; whereupon he hasted over to Italy where his under-lord was Janus, who dwelt near the Tiber on

the Janiculum Hill. Julius Firmicus (330 A.D.) says: "Here from Crete coming as a fugitive, he absconded into Italy," meaning the Spartan colony of the Umbrians on Tiber. Here on the Janiculum, long before Romulus founded Rome, he built a tower; and on the opposite hill lived the Druidic bards, or Vates, from whom it was called the Vatican. It was here in his old age that he founded the "Saturnalia" or Sacred Festivals, in which he took part and which were continued by the Roman Church under the name of the "Carnival." Later, Janus assigned to him as a residence "a corner of Sicily" as a sure retreat-probably Panormus, now Palermo. Philo-chorus states that Saturn "retired into Sicily, died from old age, and that his sepulchre was there shown." Facellus, in his "History of Sicily," states that in a valley near Mazareno was found a skeleton thirty feet long; another at Palermo in 1548 A.D., thirty feet long; another in 1550, thirty-three feet: these were believed to be from graves of the Titans.

Saturn had his good qualities as an instructor and civiliser of the animal Homos of Europe. Williams, in his history, states that Sadorne was also known as the Phoenician Hercules, who taught the Phœnicians to extract the royal scarlet dye from shells of mussels, and the Greeks record that the Phænician Hercules built Druidic temples, or "Dracontiums"-serpent avenues of stones-as at Carnac, Brittany, and Avebury, Wilts, in the form of the name of the god (as Moses made a brazen serpent); also that he founded Arras (the noble Raj) in Gaul, and visited Stonehenge. A stone altar with Roman inscription to the Tyrian Hercules, was found on the Roman wall at Corbridge, near Newcastle and is now in the British Museum. And another near Leyden, in Holland. A writer about our first century states that he had seen a very early Greek painting, in which the Tyrian Hercules was portrayed as a venerable old man, from whose mouth many chains extended to the necks of a crowd of admirers or disciples who were following him, a pictorial method of conveying the fact that he enchained them by his eloquence, and not by force, for he car-

That he possessed magical powers (as did Moses) as an instructor and law-giver, is without doubt. His date, some 2,000 years B.C., was a period when intercourse with the unseen was regarded as a matter of course, both by Hebrews and Gentiles.

Sanchoniathan states that the Titan war, in Saturn's reign, was during the date of the Hyrsos kings in Egypt, and when Jove-Ammon ruled in Lybia (about 2170 B.C.), Saturn was the civiliser of the earth-homos of Europe. Diodorus states that his reign was termed the Golden Age, his son Jou's the Silver Age, and Deucalion's the Brazen Age. His praise is in the ages, the Greeks and Romans canonised him as their ancestral benefactor, and their poets sang his praises and shadowed a future time of prosperity and glory when "Saturnian days return again."

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"Retford"		 		 0	10	0	
S. H. M		 		 3	19	0	
Major H. W. Tha	tcher	 		 0	8	0	
Mrs. Carleton Tuf	nell	 		 5	0	0	
G. E. Terry	***	 		 0	5	0	

Call this—God, then call that—soul, and both—the only facts for me.

Prove them facts? that they o'erpass my power of proving, proves them such.

-Browning.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE, LONDON, W.C. 2.

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## Light:

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## THOUGHTS FROM THE "HIBBERT JOURNAL."

In one of his lighter novels Mr. H. G. Wells has portrayed for us a Lord Chancellor of philosophic mind who was a devoted student of the "Hibbert Journal." And certainly it is a magazine which is held in great esteem amongst the best thinkers by reason of its high standard of excellence and its faculty for keeping in the forefront of the thought of the time.

In the current issue we find much of especial interest. The magazine opens with the first instalment of an article, "The Reign of Nonsense," by Prince Eugène Troubetzkoy, upon which it would be premature to remark, as the distinguished Russian writer deals mainly with the "futility of things," and elaborates with many illustrations the vicious circle in which life seems perpetually to move. Looking round on human life he is "confronted with the nonsense of the universal spinning top." He has his own solution of the riddle of the painful earth. We shall look forward with interest to the disclosure of this, for he feels "there is something outside and beyond this nonsense." If he succeeds, as one or two men of our acquaintance claim to have done, in "thinking the Universe into intelligibility" he will have done greatly.

Professor Gilbert Murray is represented by a fine article on "The Soul as it is and How to Deal with it." He considers, with the help of some modern instances, "the work of the soul in shaping a man's life and sometimes bringing him into conflict not only with his own apparent interest, but with the general stream of will in the society around him." And he concludes his article with an appeal to every man to see that his own soul does not die, that it shall not fall into the power of the corpse it carries.

We were especially impressed with the article by Dr. J. Macleod, Professor of Botany in Ghent University, on "The Struggle for Existence and Mutual Aid." He finely exposes, taking his illustrations from Nature, the falsity of the idea, an outgrowth of German thought, that the whole of creation is based on a Struggle for Life. He takes examples from botany and animal life to show how widespread is the idea of mutual aid, of co-operation. He shows

the Struggle for Existence in the literal sense is one of the ways in which Work for Existence can be fulfilled . . . that the law of Nature which enjoins us to work for self-preservation can be fulfilled in another way than by a struggle-namely, by

He proves that the idea of struggle, whether for existence or for the material good that it offers, is a one-sided view, that half-truth which is ever the worst of lies. He finds that latter-day Science is disclosing a larger view leading us to the conclusion that the mutual aid which is shown in every department of lower Nature should take its true place in the human order. He proclaims that "the ideals which Modern Science places before us agree, in the main points, with the longing for something higher that for centuries has risen from the hearts of mankind."

In "The Ethics of the Old Testament," Mr. C. G. Montefiore, referring to the attacks on the Old Testament standards of morality, points out that the faults do not predominate, and he pleads for a juster view.

It is unfair and ungracious when the lower elements of a religious document are emphasised instead of the higher. is churlish if "what doth the Lord require of thee, but to do justice and love mercy?" is forgotten, and if "thou shalt not suffer a sorcerer to live" is remembered.

So long, of course, as humanity takes its codes and standards from ancient ecclesiastical documents the argument has a valid claim to our attention. When the race begins to draw its spiritual and moral sustenance from more living sources, it will matter little, except for academic purposes, what particular values are to be assigned to particular writings. Emerson has strong words on the point. We have quoted them more than once in this

Writing on "Christian Principles and the War Settlement," Mr. Noel Buxton, M.P., after discussing some of the moral problems which surround the question of war, arrives at the conclusion that

there is a factor in Christianity, governing and colouring its laws, which is difficult to put into ethical form—the principle that human affairs must be viewed from the standpoint of

And he quotes from an article by the Bishop of Oxford :-

"The appalling strife of nations which is drenching in blood so large a part of the world, the threatening strife of classes, and many other symptoms of disease in modern life, have produced a widespread disillusionment as to the possibilities of any civilisation which is based on competitive selfishness. . . Men are yearning for some adequate and stable basis of human fellowship. And it is this Christianity offers them. are frankly supernatural: for it is only by the help of motives and forces drawn from beyond the world that men can subdue their selfish lusts and appetites and become fit for fellowship.'

Doubtless the truth that the whole Universe is so ordered that it conspires to make the good life the only right and intelligent one is best summarised for most of us in the ideal offered by a being at once human and divine through whom that truth most clearly expressed itself. Thus faith may fix itself to form. Natural and supernatural are terms loosely used. We have just seen in Dr. Macleod's article how he finds the ideals for which the Bishop pleads in Nature herself. In this respect Science can aid Religion, and the Scientist and the Theologian alike be the priests of humanity. For the idea that man is to be saved by any process applied from without is clearly an error that has grown up amongst us from a barbaric past which relied upon miracles as the solution of problems the key to which lies in the spirit of man himself.

DEATH has no power over Love. As God is Love it must follow that we all, in this world and that which is unseen to mortal eyes, live together in Him, and will so live eternally. While Love lasts there can be no real separation of those who love one another. God never meant that there should be. The veil between the two worlds He made thin, very thin, and gave to His children the knowledge and the power by love to sweep it aside and to stand face to face—those on the other side who have "gone West" and those on this side who are still journeying to the setting sun.-Mary H. Coats.

## THE MAINTENANCE OF "LIGHT."

SIR,—I beg to subscribe my annual donation of £10 to LIGHT. Should there be a deficit I should always be ready to join with others in defraying it. Riches are no doubt enervating either for an individual or for a cause, but you are in a position, I consider, not to beg for but to demand a sufficiency, in the spirit in which St. Paul demanded the needful money for himself and his propaganda from the early Churches. You represent the most living religious cause now existing upon earth, the only conclusive answer against materialism, and to let your work languish for want of funds is unthinkable.

Yours faithfully,

ARTHUR CONAN DOYLE,

Windlesham, Crowborough, Sussex. January 16th, 1918.

### A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 28TH, 1888).

The "Société Magnétique de France" have conferred on Mr. Stainton Moses the title of Honorary Corresponding Member. The Society proposes to enter on an extended experimental study of psychical and kindred subjects, and questions bearing generally on human progress. Among its members and correspondents in France are Doctors Ochorowicz, Moricourt, H. Vigouroux, Regnier, Liébeault of Nancy, Perronet of Lyons, Ripeault of Dijon, and some hundred others who interest themselves in these subjects; many of whom have made hypnotism and animal magnetism a prolonged study. Among foreign correspondents there is in London Mr. Crookes, F.R.S.; in Liège, Professor Velbœuf; in Geneva, Professor E. Yung; in Berlin, Max Dessoir; Dr. Anfossi at Genetz; Dr. Bourada at Rome; Dr. Litoguart, of New York, and M. Aksakof at St. Petersburg. The Society has thus its members in all parts of the world. It possesses a special library of more than 4,000 volumes, and nearly all the journals devoted to its specific subjects that the world produces. It is housed at 5, Boulevard du Temple, Paris .- From "Notes by the Way."

In the "Religio-Philosophical Journal" of the 31st ult. is a remarkable article devoted to the demonstration of the proposition that "a disembodied spirit can communicate with an embodied spirit by means of an ordinary telegraphic instrument." The article is the first of a series, and the claim made is that "an ordinary telegraph key enclosed in a box just large enough to contain it—7\(\frac{3}{4}\) in. by 6\(\text{in.}\) by 2\(\frac{1}{2}\) in.—connected with a common telegraph sounder and battery by two wires, forming a short circuit," is used through the mediumship of Mr. W. S. Rowley, of Cleveland, O., U.S.A., for the purpose of registering communications from disembodied intelligences.—From "Jottings."

JOANNA SOUTHCOTT'S BOX.—In connection with the King's recent call to national prayer for Divine light and wisdom, Mrs. Rachel J. Fox, in a letter in the "Devon and Exeter Gazette," directs attention to the fact that Joanna Southcott between 1792 and 1814 foretold the details of a far worse war than that of the Napoleonic era, and expressly declared that when her box containing writings sealed up one hundred and thirteen years ago should be opened by the Bishops in a time of national crisis, "new truths would come like live coals from the altar of the Church of England, and that Great Britain would be the first enlightening and happy country." In Mrs. Fox's view, "it would seem of great importance that the Church should examine its contents, lest we should be neglecting the very thing which God has provided for our light and help. . . . It should be realised by all that we seem already in danger of the judgments—one of which was famine—which Joanna declared would befall the nation if the Bishops delayed to do the Lord's will in this matter."

## MR. EDWARD CLODD AND OTHERS ON SPIRITUALISM.

BY THE REV. D. CATHELS, M.A.

Mr. Edward Clodd is our latest Daniel come to judgment. He has given us, at the modest price of 10s. 6d., "A Brief History and Examination of Modern Spiritualism." The achievement is trumpeted by his publisher in a singularly loud and bombastic advertisement, which suffices to make clear the spirit and the quality of the book. In addition to his publisher, Mr. Clodd has secured another sponsor in Professor H. E. Armstrong, F.R.S., and the trio are in happy agreement. Of each of them it can be said, as William Howells said of his son-in-law, "Thou must needs be right, for thou art very positive."

The publisher anxiously hopes that the new book may yet be "in time to act as an antidote to the flow of Spiritualist poison." In Mr. Clodd's judgment, "Raymond" is "nauseating drivel"; and the Professor is pleased to inform us that this "sullies the fair name of science" and is "injurious to our Cause"—meaning, of course, his own and Mr. Clodd's cause, whatever that may be. Clearly the Professor can "use language," and if the Inquisition were at his service some people might be afraid. "Every aspect of the Spiritualist movement," he avows, and almost shrieks, "is pernicious, and one which, at all costs, in support of sanity of public outlook, we should seek to stamp out with every weapon at our command."

From this preliminary explosion, by advertisement, it is easy to see that Mr. Clodd and his sponsors bring to their task a somewhat inflammatory temper and a fine command of abusive speech. But even this serves a useful purpose. It prepares us for what we are likely to find in "A Brief History and Examination of Modern Spiritualism." Manifestly, Mr. Clodd holds a "brief" for what he and Professor Armstrong regard as "our Cause," and all evidence must conform to its necessities. The "Cause" is primary; all else is secondary. With them, clearly, judgment has preceded trial. Sentence was passed before examination began. Certain facts were known to be "poison" before they were analysed. All that could be said for them was "nauseating drivel." Any movement that sprang from them came of "tainted parentage"; was of necessity "pernicious"; and ought to be stamped out "with every weapon at our command." For, it is "injurious to our Cause," says the very candid Professor! On these terms it is quite possible to carry on a pretty lively polemic, but not in the interests of anything akin to science! Does Mr. Edward Clodd really expect us to accept him as a fair and competent historian and judge of a movement supported by people who are neither criminal nor lunatic, but of which he can only speak with dog-matic insolence? Does "every weapon at our command" necessitate a search in Grub Street to find it? Can a book not stand on its own merits, without its publisher seeking to advance its claims by insulting the convictions of those who differ from his and its contentions? And is it really science that has taken to disporting itself in these abandoned ways, or have we here only another instance of men presuming to speak for science, as the three tailors of Tooley Street once, on a memorable occasion, spoke for the People of England?

A considerable number of people—an overwhelming majority of the human race, indeed—have said that if a man die, he shall live again. In our own day, as in other days, there are indications, from many sources, that the statement is true. It is not, for most of us, at least, an offensive statement. There is nothing implied in it that should make us feel hurt, or angry. Nor is there anything criminal or inhuman in trying to prove its truth. It is not easy to see why any effort to do this should be "stamped out" in the interest of Mr. Clodd's, or Professor Armstrong's, or anyone else's "Cause." Have some of us really soared so high that we should assume this hostile and scornful attitude to what lies so near to human hopes and needs? Do facts cease to be facts because they are "nauseating" to our refined and superior taste? Some facts in life, and in science also, are not as we would wish them to be; but we have to reckon with them all

the same. And other facts may be evidential of much, even though they may fall short of a standard which we would consider elevating. In this imperfect world things are as they are, and we cannot always pick and choose. The prattle of a child is not very instructive, but at least it indicates that the child has the gift of speech, and this is of vast moment to the child. The language in which Mr. Edward Clodd addresses us may be offensive to us; it may be "drivel," and even "nauseating drivel," in the ears of some; but it is evidence, at least, that a personality, known as Mr. Edward Clodd, exists.

Much of the evidence-though far from all of it-for life after death may be of this humble and elementary kind. It may amount to little more than a child's prattle: or the trivial things that ordinary people are accustomed to say; or the mere "drivel" which even some scientists have been known to utter. But we do not, and, indeed, we cannot, annihilate the speaker because we dislike or despise his speech. The content of the speech is one thing; the faculty of speech is another. And no amount of dullness or of "drivel" in the content warrants us in denying that the speaker has the faculty. If, as is alleged, and many of us believe, certain faculties of conscious life remain with those who have passed through death, then the significance of so momentous a fact is not affected by the manner or the method-trivial or otherwiseby which we are made aware of it. And the fact itself, and any movement springing from it, will not be "stamped out," even by Professor Armstrong, F.R.S., assisted "by every weapon at his command"; nor will the patient and laborious workers, who build upon the fact, be hindered in their task, or driven from it, by the copious abuse which men who ought to know better, but do not, fatuously mistake for serious argument.

### DOES MAN SURVIVE DEATH?

A NOTE ON A RECENT DEBATE.

"It is to be regretted that Mr. H. Leaf's brilliant debate with a member of the Secularist Society at the St. Pancras Reform Club on the above subject on the 17th inst, was not held in one of our largest public halls. He presented the case for spirit intercourse in so able and scientific a manner that his opponent, who had expected a totally different approach to the subject, was left defenceless. He was reduced to the remark that scientific men were the worst people to be entrusted with the investigation of natural law, and that on the principle of setting a thief to catch a thief (pace Scotland Yard!), Maskelyne was the only person whose evidence was of any value in the detection of psychical frauds! His dreary creed that in life we are always in the midst of decay and death might have called forth a remark on the law of the indestructibility of matter, and as a corollary its incessant process of transmutation. A believer in reincarnation would certainly have seized upon Mr. Jones' illustration of the tree as a proof that the soul will assuredly re-clothe itself in a new body as inevitably as the tree unfolds fresh leaves every spring. Mr. Jones magnanimously admitted that Mr. Leaf had all the enthusiasm of the meeting on his side, and the discussion was carried out from first to last on a high plane with no controversial bickerings. Let the orthodox read, mark and digest this last statement.

S. F. S.

A FAULT OUTGROWN.-I used to hear Spiritualists charged with egoism. There was some truth in it, for in former days many were so satisfied with personal communications from their own dear ones that they gave most of their time and thoughts in that direction. This is comprehensible. Modern Spiritualism was then but an infant, a sturdy infant it is true, but as such was as egotistic as most young things have to be. A baby is an incarnation of selfishness. A being or cause has to attain individuality before it can be of use in the world. But that charge has long since ceased to be true. Spiritualism to-day is one of the most altruistic movements of the world. It represents many thousands of persons who are working for Humanity, and patiently enduring a degree of obloquy and misrepresentation that falls to the lot of few other movements.-Miss Felicia Scarchero (in an address given at

## THE ANTIQUITY OF PSYCHIC FACULTY

By ALBERT GRESSWELL, M.A., M.D. (Ovox) (Author of "The Vital Balance.")

" Ο δ' ανεξεταστος βιος ου' βιωτος 'ανθρωπω."

The study of anthropology sheds an encouraging and brilliant light upon the development and manifestation of psychic powers in the early stages of man's presence on the

This science, however, does not yet seem to have hitherto particularly attracted students of spiritual culture and advancement. Some knowledge, however, of anthropology is really advantageous to Spiritualists and spiritual pioneers. Even should it accomplish nothing more, it will for ever dispel the notion of Spiritualism being a modern development. So far from this being the case, it is easily shown to be as old as the hills, and, indeed, older than some of them. It is a development ever progressing-occasionally, perhaps, receding a little, but again marching further and further forward.

In this connection we may by way of example take the case of the great psychic and philosopher, Socrates. It is well known that Socrates was not of the great race of Hellenic, Doric or Achiean invaders of Greece. These northern invaders of ancient Greece were blond and had blue eyes. They were of large stature and came from the northern, colder climates. It is also easily demonstrated from an examination of the features of Socrates as revealed to us, that he did not belong to the pre-Hellenic race, i.e, to the Pelasgians (a branch of the great Mediterranean race) of the Mycensean times, which long antedated the later Hellenic and Dorian period. His cranial and facial features show him to have belonged to a pre-Pelasgian era of natives of Greece, and these were there prior to the Pelasgian or Mediterranean invasion. Socrates must therefore have belonged to a race or type of men of many thousands of years ago, in the early Stone Age, and from this race he must have inherited his powerful psychically-developed mind.

If we read the Crito of Plato, we shall find a beautifully clear example of his relationship with the spiritual world, and I will now quote that part of the narrative which proves this conclusively:-

CRITO: To-day, Socrates, I think the ship will arrive from Delos, and so on the morrow your life will have to end.

Socrates: I do not think the ship will arrive to-day.

CRITO: Why do you suppose not? Socrates: I will tell you. I am to die on the day after the ship arrives, am I not i

CRITO: That is what the critics say.

SOCRATES: Then I do not think it will come to-day, but toorrow. I judge from a certain dream which I saw a little while ago in the night.

(It was probably in the early morning.)

CEITO: And what was the dream?

SOCRATES: A fair and beautiful woman clad in a white gown seemed to come to me and call me, and say, "O Socrates, the third day hence shalt thou fair Phthitis reach!"

CEITO: What a strange dream! Socrares: But the meaning is clear—at least to ma

CRITO: Yes, too clear 'it seems. But, O good Socrates, I beseech you for the last time to listen to me and save yourself from death

Socrates knew he would have to die, and he knew the time of his death, for he most firmly trusted his guides, and he had faith to believe all was for the best. The arguments he gave to Crito against saving himself would not for a moment be convincing. Socrates, however, was all through his further discourse really influenced in his subconscious mind by a faith based on the vision of truth clearly shown him.

The arguments adduced would involve those who accepted them in submitting themselves unresistingly to the will of any set of tyrants who acted in the name but certainly not in the spirit of the law. The case of Socrates in some respects reminds us of that of Joan of Arc of much later history.

On the West Coast of Ireland we can find some men who very clearly belong to a race which lived there long before the great Iberian invasion of these isles, and that carries us back

many, many thousands of years. Though not very intellectual, some of these Irish are markedly psychic, having distinct capacity in these directions.

It is, I should think, quite possible that man began to develop psychic powers probably even before he developed speech. Jawbones of very early men have been found in which the indications show us that if at that time he had any speech, it was probably at most but a grunt or a kind of clattering sound. He could not have spoken; but yet even then some psychic power may have been beginning to manifest itself.

December, 1917.

## THE NATURE OF THE FUTURE LIFE.

SPECULATIONS AND IMPERFECT REVELATIONS

In view of the discussion on this question of late the following remarks of "M.A. (Oxon)" in Light of January 28th, 1888, will be of interest:—

I have many inquiries as to what is told us of the character of the future life, and some correspondents go so far as to ask for books that will give some idea of its nature and surroundtor books that will give some idea of its nature and surroundings. Apparently similar questions are addressed to my contemporaries. The "Religio-Philosophical Journal" thinks that "Andrew Jackson Davis's writings are valuable and suggestive, yet not infallibly authentic." The editor recommends further Mrs. King's "Real Life in the Spirit Land," Dr. Crowell's "The Spirit World, its Inhabitants, Nature and Philosophy" (though with some mental reservation), Miss Shelhamer's "Outside the Gates," and mentions Isaac Taylor's "Physical Theory of Another Life," and Drummond's "Natural Law in the Spiritual World." The two last mentioned works are on a totally different plane of thought from the others. are on a totally different plane of thought from the others. They profess to speculate only. There are others that profess to record, but personally I do not find the records instructive or true (i.e., to my conceptions), except when . . they manifestly embody allegorical teaching. I suppose the harmless necessary cat that lies at my side and takes an interest in my writing, so far as my movements go, and no further, has more idea of the world in which I am than any man has of a world of spirit into which he has never been intromitted and whose realities it is impossible to translate into terms of his language or conscious thought. Some of us see glimpses of this world, have communion with some of its inhabitants now and then, and are actively conscious that it lies all around and about us. It is when some of its inhabitants, who are not so wise as some others who decline, try to tell us of their lives and doings, that we find how limited is our lan-guage to convey ideas so new. Not only do we get no very clear conception of what is sought to be conveyed, but the descriptions vary so much as to suggest imaginative effort, rather than description. We are thrown back on a belief that the dwellers in one state cannot comprehend the conditions of life in a state wholly different, where the man is differently conditioned, and where he is adapted to new surroundings in a new and perhaps little understood manner.

And this, so far as I can see, makes no detrimental effect on my belief that there is for me a future state to which I am growing up. I have demonstration of that fact, if I have scant knowledge of the conditions to which I am going. Nor does this admission (valeat quantum) of ignorance of detail affect at all my general knowledge of the laws of development which ade me what I am, and which will surely make me something different in my next state; but different only in degree, in development, and in growth, as I am now other than I once was in a previous condition, and even than I was ten years ago in this. I cannot but think that the analogies of the great doctrine of Evolution will affect our beliefs as to our future. All the analogies point to steady growth and development. We have physically grown to what we are—some more developed even now than others-by virtue of a prolonged series changes and causes which would have been almost imperceptible at any given time. The soul surely has had its growth and development, too. Its unremembered changes have made it what it is, and its next training-school will, by all natural analogy, be a step (and but a short one) from and in advance of this. Those who look for violent change probably err: but the conditions of life are (probably, again, for I go no further) so different as to be unintelligible to us in our present condition in this world. The great fact remains that I shall be there what I make myself here, and I will wait in patience till I see the tesult. A very slight change in our physical constitution would

make a very great change in our conscious life. There is reason to believe that a great part of our complete consciousness is not in evidence in our waking life. It may even be that this which we call earth-life is only a portion of a much larger life that our spirit is now actually leading. Even if the external life be a failure, as the immature fruit that does not ripen, may it not be that the spirit will persist, and, out of all of us, none fail beyond the grave and drop into nothingness?

### A CONJECTURE.

BY MRS. PHILIP CH. DE CRESPIGNY.

The apparent difficulty experienced by communicators on the next plane in remembering the details of manifestation through different mediums is a very common source of perplexity and doubt. The inability is by no means invariable; we all know instances of confirmation through one medium of what has been said through others. This is the exception rather than the rule, but an exception recurring sufficiently often to eliminate the probability of coincidence, and to urge the impartial investigator to a study of possible solutions rather than the scepticism of which disappointment is so often the progenitor.

I am speaking mainly of trance mediumship; through the direct voice I have found a much clearer recollection of communications through other channels.

On one occasion at a direct-voice seance I asked a communicator if he remembered sending me a message on a previous occasion. His answer was, "Yes, but it was through another medium and I was only half conscious." He gave the circumstances correctly but could not recollect the details of the message. When communicating again through the same medium he remembered the message. Mr. Clodd would, of course, have no difficulty in furnishing the explanation, but the account of the circumstances given through the direct voice would put his objections out of court, not to mention the many instances where confirmation has been correctly obtained.

In trance mediumship the communicator in using the medium's brain is presumably also using her power of memorising—I use the feminine pronoun for simplification—without apparently registering results in the brain in any form that she can subsequently communicate to her consciousness; for upon re-occupation of her body she has no recollection of what has taken place. The entity, however, that possessed her can again draw on recollection when he resumes control of that same organism; by which it would appear that he partly absorbs the recollection into his own consciousness through the astral vehicle, and can again draw on it when a resumption of the same circumstances provides the stimulus to initiative.

Does he leave a record in the brain of the medium upon which he alone can draw and without reference to which he may be as helpless as one of ourselves asked to supply a name and address without the opportunity to consult a note-book? Or, are the same surroundings and circumstances necessary to supply the required stimulus to the effort of memory?

To us, accustomed to the use of instruments obedient to fixed laws and entirely under our command, dependence upon an instrument possessing life and vitality of its own is a position exceedingly difficult to realise, and to dogmatise upon what should or should not be possible in such circumstances would be absurd; nevertheless we are all inclined to do it. But the fact remains that only sometimes can communicators on the other side repeat through one medium names and details given through another, and in conjecture on the subject we must remember that to them the difficulties presented must be somewhat of the order of those experienced by Alice in Wonderland when she tried to play croquet with the head of a live flamingo.

It is strange that men who conceive of a God in their own image should nourish the idea that a spirit is superhuman.—G.

## THE SPIRITUALISATION OF SUBSTANCE.

By EWING (SAN FRANCISCO).

In a compelling little volume, "The Diary of a Child of Sorrow," by Elias Gewurz, the author makes a strong plea for "The Eternal Law of the Spiritualisation of Substance." To quote:—

Power increases in inverse ratio to the grossness of the material. Progress in artificial lighting will serve as an illustration. The pine knot, coarse and crude in material, burns with much smoke, giving little light; next comes the grease lamp in which fat is burned by a wick; then comes the tallow candle and oil lamps; and then kerosene. There is in every instance an increase in power and brilliancy of the light in proportion as the crude materiality of the medium decreases. Refinement of material gives refinement of result. The succeeding step is gas, which is much finer; and the volume of light is greater than that of previous grosser mediums of lighting. At last electricity is introduced and the light is more brilliant still; it is the eternal law of the spiritualisation of substance. The greatest degree of power is generated from the smallest quantity of matter.

The writer declares that "power subsists in intelligence, which is the foundation of all substance on all planes and in every conceivable condition," and continues: "To the ordinary scientist of all ages matter was the matrix of all power, and the more opaque a substance was, the greater the force derived from it was supposed to be. The alchemists contended the reverse of this to be true. . . Modern science is just beginning to vindicate the authority of those much maligned and seldom understood sages." To quote further:—

Matter in its ultimate state now being found to be force, is seemingly inert on the lowest plane of manifestation but becomes more vivid and more dynamic as it rises in the scale of evolution. In the mineral, vegetable, animal and human kingdoms we see the gradual rising of the original matter of the Universe into ever finer forms; until that which was first primordial dust has by slow degrees evolved into a conscious reasoning being . the power increasing in inverse ratio to the grossness of the material . . the ultimate object being the transformation of the unconscious, mechanical and instinctive force into spiritual power, the power of the spiritual intelligence ever increasing in the same ratio as the gross vehicle by which it was enveloped becomes more refined.

The author declares that the alchemists' transmutation of old was "nothing but the purified spirit freed from the desires of the flesh and rising above the earthly image-making mind, and therefore able to renew the lower principles and build them from above." A little further along, on the same page, he says: "The soul that has conquered matter and its attractions, by so doing has acquired the gift of healing and supreme wisdom." But the work requires

the conquest of the whole man. . . The entire nature subdued. . . Then something like a miracle occurs—the constituent molecules of the man's system become polarised towards the centre, and the Divine Spirit from being diffused and latent becomes manifest and centred. . . And the disciple becomes one of the Saviours of the race . . a Redeemer of his kind.

The above recalls a little volume, "Science and Religion," by the late and greatly revered Professor Joseph Le Conte of the University of California, in which we find the following statement: "There are various orders of organic material individuality, viz., the germ cell, the embryo, the perfect offspring, and of these only the last is capable of independent life."

Gewurz also notes three degrees of "spiritual individuality," the first two of which contain the "spirit embryo". "within the womb of nature unconscious," viz.—the plant, the animal, the man, and again in the last, "in man the spirit comes to birth and becomes capable of independent life." He therefore concludes that "man alone of all the objects of God is child of God." This leads to the affirmation that the whole significance of man is contained in and flows from the one idea of a completed individuality, a separate spiritual entity, and that this separation is necessary to the idea of self, necessary to man's viewing nature objectively and thus becoming its interpreter.

The spirit must be a separate entity "separated from all the pervading forces of nature" before it can see its relation to God and its fellows, and that "this is the distinctive characteristic of man."

Thus our author reaches the conviction that "as spirit struggles upwards to birth in man, so the immortal spirit of man must struggle ever upwards."

As our vision widens, we find Science the handmaid of true religion, for the above conception does not require the denial of the law of evolution or call upon us to ignore the material. On the contrary, both are found to be absolutely necessary—fundamental steps in the orders of existence.

### A PHANTASM OF THE LIVING.

A VISION STRANGELY FULFILLED.

We take the following from the "Daily News" of the 19th inst.:-

The remarkable dream of a well-known Peterborough local preacher has been followed by an equally remarkable appearance in the flesh of his soldier son, the subject of the vision.

Early on Sunday morning Mr. Warner Pond saw at his bedside the figure of his eldest son, who has been serving in France. The figure appeared to be wearing full military equipment, but the uniform was pure white. Fearing that it might be a bad omen, Mr. Pond did not mention it to his wife until she told him that he had been restless throughout the night. They were unsettled throughout Sunday, and on Monday morning they read in the newspaper that the son's regiment had been in action. Mr. and Mrs. Pond were having supper that evening—it was snowing fast at the time—when there was a knock at the door, and the lad, his uniform and equipment covered with snow, burst into the room. He laughed at his parents' fears, and explained that he had had no opportunity of sending them word that he was on his way home.

## RESURRECTION.

"Songs of the Yonder-land," by H. M. Underwood, is a small collection of brief, simple poems, charged with much sweet and helpful thought and tender feeling. The following verses are worth quotation here:—

Where are my radiant flowers?
They were here yesterday—
But the frost came and took them away—
It was sad when I went to their bowers,
Till a thought made me understand
That, far from the cold winter rain,
To-day they are born again
In the Summerland.

Where is my soul's delight?

He was here yesterday—

But a Voice came and called him away—

It was dark when he went from my sight,
Till the touch of a Father's hand

Made me know through the blinding pain,
To-day he is born again

In the Summerland.

The book, which is illustrated with two striking symbolical drawings by Frideswith Huddart, can be obtained from Parnell and Co., 82, Southampton-row, W.C. 1 (9d. post free).

Human Radiations.—Under the heading "Mental Wireless" the "Evening News" of the 11th inst. publishes a statement by the Rev. B. J. Corder, B.A., rector of Radnage, who says: "Some twenty years ago, while engaged on research work, I accidentally found that the human body was the source of power, of the nature commonly denoted as that of high frequency currents. I made a note at the time, but was unable to proceed with further investigations. A few years ago I took up the subject, and, after extensive experiments, produced an instrument by which I could readily detect the same. I also found that all life, animal and vegetable, gave similar results, though varying in degree, and in fact I was able to detect the same in the living protoplasm of the hen's egg."

## SOCIETY WORK ON SUNDAY, JAN. 20th, &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten

MARYLEBONE SPIRITUALIST ASSOCIATION. - Steinway Hall, MARYLEBONE SPIRITUALIST ASSOCIATION.—Stemway Hall,
Lower Seymour-street, W.1.—Eloquent address by Miss Lind-afHageby. Large audience. Soloist, Mr. H. M. Field.—77, New
Oxford-street, W.C. 1. Convincing clairvoyance by Mrs. Annie
Brittain. Sunday next, Mrs. Wesley Adams. See front page.
London Spiritual Mission: 13b, Pembridge Place, Bayswater, W.—Mrs. Mary Gordon on "Heaven and Hell"; Mr.
P. E. Beard on "Psychic and Spiritual Phenomena." For

Sunday next, see front page.

Church of Higher Mysticism: 22, Princes-street, Cavendish-square, W.—Impressive addresses by Mrs. Fairclough Smith; morning subject, "Heaven Within"; evening, "Power."

For Sunday next, see front page.

WIMBLEDON SPIRITUALIST MISSION. — Most illuminating address by Miss Violet Burton. For prospective announcements see front page. - R. A. B.

see front page.—R. A. B.

TOTTENHAM.—684, HIGH-ROAD.—Mr. G. R. Symons spoke on "Man's Heritage." Sunday next, 3 p.m., Lyceum; 7, Mrs. Mary Gordon, address and clairvoyance.—D. H.

READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.—
Services 11.30 a.m. and 6.45 p.m. Addresses by Mr. H. Ernest Hunt. Sunday next, Mr. H. Boddington—T. W. L.

CAMBERWELL NEW-BOAD.—SURREY MASONIC HALL.—Morning, service conducted by the members; evening, excellent trance address by Mr. Nickels, of Luton. Sunday next, 11 a.m., Mr. H. E. Hunt; 6.30 p.m., Dr. Vanstone.

WOOLWICH AND PLIMSTEAD.—PERSEYERANCE HALL, VILLAS-

WOOLWICH AND PLUMSTEAD. - PERSEVERANCE HALL, VILLAS-

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLASROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. B.
Wilkins, address. Sunday next, 3 p.m., Lyceum; 7, Mr. Lewis
Wallis, address and psychometry.—J. M. P.
MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—
Uplifting address by Mr. Tayler Gwinn. Sunday next,
6.30, Mr. Tilby, address; Mrs. Tilby, clairvoyance. Monday,
3 'p.m. (ladies), Mrs. Hodges. Wednesday, 7.30, address and
clairvoyance.—E. M.
CLAPHAM.—A DIMNING REFORM, CHURCHE ST. LYKE'S POAD

CLAPHAM.—ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.—Sunday next, 11 a.m., public circle; 7 p.m., Mrs. Mary Clempson. Friday, at 8 p.m., public meeting. February 3rd, Miss Violet Burton. 9th, social and dance.—E. E. G.

BRIGHTON SPIRITUALIST BROTHERHOOD. - OLD STEINE HALL, 52A, OLD STEINE. - Mrs. Maunder, splendid meetings.

Hall, 52A, Old Steine.—Mrs. Maunder, spiendid meetings.
Sunday next, 11.30, open circle; 7 p.m., address Miss Struthers, clairvoyance Mrs. Bioletti. Tuesday and Thursday, 7.45, inquirers' meeting. Friday, 7.30, Young People's Guild.

Battersea.—45, St. John's Hill, Clapham Junction.—
Good morning circle; evening, Mr. Lovegrove gave address.
Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Mr. J.
Humphries. 31st, 8.15, first of a series of lectures on "Questions of the Day." Discussion allowed.—N. B.
Brighton.—The Spiritualists' Church (Application To

BRIGHTON.—THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WIND-

NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WINDSOR-STREET.—Sunday next, 11.15 a.m., Mrs. Curry, address and descriptions; 7 p.m., Mr. Gurd, address, and Miss Hoskins, descriptions; Lyceum at 3. Wednesday at 8.

HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).—Morning, address by Mr. W. J. Parry. Illness prevented Mr. T. O. Todd giving his presidential address. In his absence Mr. Parry and Mr. Pullam took the most for the province of the parry and Mr. Pullam took the most for the province of the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the most for the parry and Mr. Pullam took the parry a absence Mr. Parry and Mr. Pulham took the meeting; clairvoyance by Mrs. Pulham. Sunday next, 11.15, Mr. and Mrs. Pulham; 3, Lyceum; 7 p.m., Mrs. Jamrach, address, "The Birth of the Christ." Wednesday, 30th, Mrs. E. Neville.—R. E.

L. S. A.-Members are reminded that a Social Gathering (with music) will be held at the rooms of the Alliance on

Thursday next at 4 p.m.

We understand that at Steinway Hall on Sunday next, at 6.30 p.m., Mrs. Wesley Adams will speak on "Life in the Spirit World," especially dealing with its early stages. In the report, in our last issue, of the social meeting of the Marylebone Society, the clairvoyant descriptions given by Mrs. Adams were by error attributed to Mr. Adams.

We learn from Mr. R. A. Owen, the secretary of the Liverpool and District Spiritualist Institute, of the passing of Mr. Will Darby, the husband of Mrs. Ruth Darby (née Sage) of Birkenhead. He was killed in action on December 29th, but official notice was only received a few days ago. Mrs. Darby, who is at present seriously ill, has many friends in London and the South of England, who will sympathise with her deeply in her bereavement.

WITCHCRAFT ACT AMENDMENT FUND. - We are asked to add the following names to the list of donors to this fund published in Light of the 12th inst.:—

	£	s.	d.
Amount brought forward	609	1	91
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Thursday's circle)		0	
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